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Zion's Herald.

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THE OUTLOOK.

The territory ceded to the Imperial British East Africa Company by the Sultan of Zanzibar, and described in the charter recently granted by the Queen, is not a large section, and yet it would be hard to find a more valuable one in that region. Starting with Mombassa, one of the best of harbors, it includes one hundred and fifty miles of coast line and then extends westward, in the shape of a wedge, to the Victoria Nyanza. The area comprises about 50,000 square miles, and the native population number about 2,000,000. William MacKinnon is the president of the company, which is granted sovereign powers of administration and government, and will issue "Regulations," having the force of laws, similar to those of the old East India Company. The principal object of the Company is to secure the trade of Equatorial Africa and to furnish a safe and speedy outlet to the coast.

Some time ago the Peruvian government arbitrarily seized certain railroads managed by Americans, but built and equipped by foreign capital. It undertook to run these roads with the expectation of deriving large profits, but has failed most signally. So incompetent and irregular has been the management, especially on the Arequipa line, that the merchants are abandoning the cars and going back to mules for the transportation of their goods. Many of the locomotives have been disabled, and the value of the roads themselves, on which the foreign bondholders depend for the return of the capital invested, has sadly depreciated. Mr. Thorndyke and other American citizens, who have been forcibly dispossessed of their rights and property, can get no redress. The government now contemplates seizing the Oroya road, in order to under contract for term of years to M. P. Grace, of New York. The popular disgust at the behavior of the government in these proceedings is said to be intense.

Dr. Lyman Abbott's argument, before the Lake Mohonk Conference last week, in favor of making the education of Indian youth compulsory, and of having the whole work performed by the government, though criticised somewhat sharply by members of the Conference, commended itself as perhaps the only practical solution of the problem. At present only about one-third of the Indian children attend school. Dr. Abbott contended that the education given is necessarily fragmentary and restricted; that an unjust burden is laid upon churches to do what they never ought to be asked to do. It is the office of the government, having now solved the land problem, and the law problem, to assume for itself the duty of educating its wards. "Equipping for civilized industry and intelligent citizenship the entire mass of Indian population now under the age of, say, 18." He would have a non-political commission appointed by the President, who should devise a thorough educational system, appoint teachers, erect and furnish school-houses, etc.—the money to be appropriated in the lump by Congress. He would have the English language taught, first of all; then as much as might be needful of arithmetic, and of the arts and sciences; and, finally, methods of industry, and "those great fundamental ethical principles without which society is impossible and the social organism goes to wreck." The churches could then supplement the work with religious instruction, and by establishing normal schools where Indian teachers might be trained as educators for their own people. Dr. Abbott's views will carry conviction, and deserve adoption.

Far up at the headwaters of the Xingu River, in the province of Matto Grosso in Brazil, tribes of Indians have been discovered whose isolation from the rest of mankind has been as perfect as though they were dwellers on another planet. So secluded have they lived, that, until visited some months ago by Dr. von den Steinen, they were utterly ignorant of the existence of a world outside them; they supposed the whole world to consist of the region around the headwaters of the Xingu and Tapajós rivers; they had never seen a single manufactured article, outside of the rude implements of stones and shells which they made themselves; they raise corn, cotton and tobacco, but had no knowledge of rice, sugarcane and bananas; curiously enough, they had never heard of dogs and fowls, though these are found almost everywhere in the surrounding provinces; they have reasoned out, or arrived at in some way, a belief in immortality, but have no conception whatever of a God. Dr. von den Steinen visited the villages of nine of these strange tribes, and found them so local in their habits that their languages, though of the same derivation, were so dissimilar as to preclude intercourse by conversation. He traces eight of the tribes as probable descendants of the once powerful Caribs.

A plucky conflict is going on in Central Africa on the northwest coast of Lake Nyassa, between a mere handful of white men with a native contingent, and a band of Arab slave-

traders who have invaded that region with the purpose of driving out the missionaries and other white men and establishing a centre for their infamous traffic. The white men, numbering twenty-six only, are now "holding the fort" at Karonga. They have had five bloody fights with the Arabs, and would have overpowered the latter, had their native allies supported them properly. The Arabs have built four bullet-proof stockades, which cannot be carried without weapons more powerful than small arms. The whites have, therefore, sent messages to England and to Natal for heavy guns and ammunition. Meantime they expect to be able to defend themselves in their fortified camp at Karonga, and also protect about four thousand Wa-Nkonde refugees who have fled from their villages before the Arabs and sought help from the white men. This heroic band ought not to lack prompt reinforcement. Cardinal Lavergne's "legion of volunteers" should be enrolled, and should hasten to the rescue. A blow should be struck in Nyassa land which should be heard throughout Africa, and which should sound the knell of this defiant and horrible traffic.

The trouble between England and Thibet has culminated at last in a battle, in which the Thibetans, numbering 11,000 men, were totally defeated at Jalapa Pass by Col. Graham, and their camp captured. The latter had about 2,000 Indian troops, but these were well equipped with mountain artillery, while their enemies, though strongly fortified, had only matchlocks and were destitute of discipline. Four hundred of the latter were killed or wounded, while the British loss was only ten wounded. The trouble is a long-standing one. Sikkim, where the fight occurred, is a small State, lying high up in the Himalayas between Nepal on the west and Bhotan on the east, whose rajah refuses to keep his agreement with the Indian government to spend one-half of his time at his home, and prefers to live in Thibet. The Thibetans claim Sikkim as part of their territory, and have from time to time attempted to enforce it. Now Thibet itself is a dependency of China, and England secured from the latter the freedom to open the passes through Sikkim for carrying on its extensive trade between India and the country of the Grand Lama. The government of the latter, however, refuses persistently to allow Englishmen to tread its sacred soil, and is particularly opposed to their visiting Lhasa. It even sets aside the counsels and remonstrances of the Chinese resident, affects to believe that Great Britain is bent on conquering its domain, and that, therefore, Sikkim must be occupied by way of precaution. Already the Thibetan force has been twice driven back; this time the engagement appears to have been a decisive one.

A very decided sensation was caused in Germany by the publication of portions of the late Emperor Frederick's diary, in the columns of the *Deutsche Rundschau*. The effect of these disclosures has been to considerably discredit Bismarck, and to exalt Frederick himself as the true shaper of German policy in the great crises through which the nation has passed. Thus the creation of German unity appears to have been advocated by the latter rather than by the former, both the Emperor William and the Chancellor holding back from it until after the battle of Sedan. The bombardment of Paris was strongly opposed by Frederick, but Moltke carried the day. So strongly did Frederick favor a constitutional form of government, in this private record, that the German Liberals have adopted his views on this point as a campaign document. It is scarcely to be wondered at that Bismarck, after a conference with the present Emperor, neither of whom was consulted with reference to the publication of these State secrets, should pronounce them fabrications, and prosecute the journal that had the audacity to publish them.

EDUCATION—SOME SUGGESTIONS.

BY REV. D. H. WHEELER, LL. D.

A GREAT change in the methods and subject matter of liberal education has come upon us in the last twenty-five years. The change has been stoutly opposed, but it has come. The opposition was wise and useful; it is fairly entitled to at least half the credit of the good gained by the reforms. In the parliament of public opinion, "Her Majesty's Opposition" does a good half of the work of progress. The opposition sifts measures and delays them until they are made practical. Nothing human is perfect, and education, like other human things, has only relative fitness; it is at the best only our imperfect best, and it is always relative to current civilization and knowledge.

It is plain that in a college course of study the natural sciences have about three times the space allowed them in 1860, and they usurp a growing space in other studies; for example, in metaphysics and mathematics. The schools of preparation now do the greater part of the work of the old college. A graduate from a good academy has better Latin and Greek training than college graduates had in 1860. He has been more wisely taught, more scientifically drilled, and though he has read less, he has probably gained all the general advantages, the disciplinary values, of classical studies. It is no longer in place to eulogize classical discipline in discussions on the college course; the discipline is required at the entrance examinations. As for the value of the present college Latin and Greek, I think we must concede that it has no absolute superiority. Other studies may be for some persons, possibly for all persons, more valuable. The best service of classical study—best general service—has been secured in the academy or preparatory school.

Misconceptions and misunderstandings

abound in this field because we mix two kinds of education in the existing college—one is training and the other learning; and because we cannot anywhere entirely separate the two. And yet the academy is the proper training school, and the college aims chiefly at learning. But is the college distinctly headed that way? Not always. It is a training school a hundred years ago; still a training school fifty years ago. It is now trying to become a house of learning. It is such in the subject-matter and methods of teaching, or mainly such; but it is still in considerable measure a training school by means of its organization, class-regimenting and time requirements. We are probably growing towards the elimination of the training features of the college. Many have dropped out gradually; others are falling into disuse. We still have, and ought for some time to foster, a kind of college which is the old Methodist seminary of forty years ago. This kind of college is academy and university in one. For specimens of it we must go further and further West each year; it is necessary because good training schools are wanting. In truth, we have a set of college problems arising from the almost general weakness of the academic instruction.

For the purposes of learning no one will seriously question the superior importance of modern literature. Latin as grammar is a kind of universal key, and I believe it should be drilled into all young people—say from nine to fifteen—and that English grammar ought to be mainly learned in the Latin drill room. In my judgment, Greek grammar should be added to Latin at say twelve, for its peculiar disciplinary power. It grows upon me that the discipline of classic grammars is most useful the earlier they are administered. But nothing in this need furnish an argument for devoting a day to either Latin or Greek in college. There they may take their place in competition with other knowledge.

But are modern languages good substitutes for the Latin and Greek? For the Greek, yes; for the Latin, no. I put the latter reply on a very modern basis. Latin furnishes skeleton grammar, and the modern grammars we study are developments from Latin grammar or from analogous growths on a common skeleton. You might as well try to study physiology and biology without anatomy as to attempt the study of language without some kind of a skeleton grammar. Latin is beyond all controversy our nearest approach to a bone-system of language-building. After mastering it, the student will easily master any grammar.

What is the use of modern languages, say French and German? The general use is their contents. They have thought and knowledge locked up in them. Another use, quite as valuable as the similar and much-lauded use of Greek and Latin literatures, is the particular and specialized humanity which creates a foreign literature. Of course, also, the comparative grammar value is high. The means of teaching carefully, with disciplinary results, are rapidly coming into use among teachers of French and German. We gain here every year. These new implements have so much value that French and German are, I think, very fair substitutes for Greek preparation.

Education has two great ends—habits and knowledge. The first covers the whole man, intellect, morals, religion, and the training school is the place for such education. Knowledge is the chief purpose of the college. But knowledge has one end in art, and art is mainly expression. From the outset of his education, the pupil is learning to utter himself; and this is one reason for making language a large, an undiminished, factor in education; and the art of utterance is a twin if not one with the art of thinking. Words are not empty; living words are always "loaded," even in the dictionary.

Can the college embrace industrial education? I think so. But this article has reached its limits. This only: drawing is in my mind among the things to be taught early to all young persons, and a graduate from college who is helpless with his hands ought to be impossible.

VETERAN PRISONERS—A GREAT MEETING.

BY CHAPLAIN C. C. MCCABE.

THE Veteran Prisoners' Association has just held a meeting at Indianapolis. It is wonderful that there are enough of us alive to hold a convention at all; yet there we were, after the lapse of a quarter of a century—men into whose hungry eyes I have often looked across empty tables, and whose forms I have seen emaciated with disease, and covered with vermin, lying amid the filth and squalor of a rebel hospital!

General W. L. Powell presided. He was captured after being terribly wounded at Wytheville, Virginia. Upon a false charge he was put into a dungeon, where he had neither bed on which to sleep nor chair on which to sit. His wretched food was handed to him through an opening in the door. The prison attendant sometimes failed for a whole week to remove the accumulated filth of his dark abode. When he left Ohio to take command of a Virginia regiment, my father-in-law, Mr. John Peters, of Ironton, gave him a horse, saddled and bridled, with silver-mounted pistols, ready for the fray. And we little imagined our next meeting would be in Libby Prison. One evening I was surprised to have a note from him placed in my hands by a colored man. Opening it, I read:—

"DEAR CHAPLAIN: Sing a little louder. I can just hear you. W. H. POWELL."

After that we stood close to the window, pitched our evening hymn in a little higher key, and sent the strains down into the dungeon far below us, where he stood by the narrow opening in the wall, trying to catch the words and sometimes joining with us. The General carries with him yet a little Bible! managed to send him with a cheering message

written in the margin of the 43d Psalm: "Hope thou in God, for I shall yet praise Him."

After his release he commanded a division that swept like a whirlwind through the valley of Virginia, and his services were so great as to draw most hearty commendation from that eminent soldier, Philip H. Sheridan.

That man sitting near General Powell is General B. F. Kelly, who raised the first loyal regiment south of Mason and Dixon's line. He was shot through one of his lungs at Philippi, but though he was wounded so severely, he mightily contributed to those early victories which lifted the nation from its despondency and prepared us for the great struggle to save the Union.

The entrance of Col. A. D. Straight created the greatest enthusiasm among his old soldiers, especially, many of whom were present. In a private conversation with him, he reminded me of a conversation he had with Capt. Sawyer when he and Flynn drew the fatal ballots which elected them to death. "I tried to comfort Sawyer," said the Colonel. "He seemed to feel so badly about never seeing his family again; and the fact is, the tears were running down his cheeks at very thought of them. 'They'll not hang you,' they wouldn't dare to do it.' 'Yes, they will,' said Sawyer; 'yes, they will. I'll bet you a thousand dollars they will.' I said, 'Suppose you win; how will I get the money to you?' That broke the spell, and he cheered up from that hour. They were not hung, as you remember. Father Abraham put his big foot down, and when he did that, even such a man as General Winder had to yield."

One of the Andersonville prisoners had a verbatim copy of an order issued by General Winder when he took charge of that prison. Here it is. Read it and ponder the fact that the lives of 35,000 men would have been sacrificed if that order had been carried out; and it would have been, if our army had attempted their rescue.

Andersonville, July 27, 1864.

ORDER NO. 13.
The officers on duty and in charge of the Battery of Florida Artillery at the time, will, upon receiving notice that the enemy has approached within seven miles of this post, open upon the stockade with grape shot, without reference to the situation beyond these lines of defense.

JOHN H. WINDER, Brigadier General Commanding.
More than 50,000 died in these prisons. Thousands of others lived on to suffer. Corporal J. A. January was with us, who cut off his own feet with a pocket-knife which he borrowed from a comrade, and, by request, exhibited to the audience. He had some deadly fever which so weakened him that the heart was unable to send the blood to the extremities. Then gangrene set in, which means blood-poisoning and certain death. The Corporal asked the rebel surgeon to cut off his feet. He refused, saying, "You'll die anyway, and then we'll have one less to bother us." When he had gone, the soldier performed the operation himself, and was brought home at last, weighing but forty-five pounds. There he stood before us, with two artificial feet, looking hale and hearty, the only man in the world, probably, who ever had the nerve to do such a thing as that.

Corporal Tanner was there, who lost both legs in the storm of battle. When he stood up to speak to us, the enthusiasm rose to fever heat. He was graceful, eloquent, magnetic. He moved us to tears and then to cheers.

The convention visited General Harrison in a body, and left him their hearty good wishes for his future welfare, in response to which he made a beautiful and fitting reply.

Time would fail to tell of all that was done and said. The great platform of Tomlinson Hall was filled with the souvenirs of the prisoners of the South. It was a sight worth crossing the continent to see.

We are a vanishing army! One can look into the future a little way, and see that ere long a few white-haired old men will gather for the annual meeting of our Association to talk over the tremendous events of the war for the Union, to pray for the blessing of God to rest upon the great republic, and then part forever to go to their homes to wait and listen for the first faint roll of the tattoo of death, which to the soldier means "lights out and to rest," and that low, sad throbbing of the drum shall summon them to their graves, over which the glorious banner of a united nation will be floating still. And God grant that that flag of the free we have loved so well may still be floating under these starlit heavens when the angels shall beat over our sleeping dust the reveille of the resurrection morning!

LETTER FROM MEXICO.

BY REV. JOHN W. RUTLER.

AFTER a very warm transatlantic journey of seven days and some fifteen days in California, we reached the City of Mexico on July 20. We found most of the members of the mission in good health and spirits, and received a cordial welcome back to our work.

We say most, because an exception must be made in the case of Rev. W. P. Ferguson, our associate in this city. This great altitude has proved too severe for his nervous system, and completely broken in health, he returned to the States a few days after our arrival. Many prayers follow him, and many friends desire his speedy restoration to health.

It was a great joy to find our Theological School in a frame of revival. Bro. Lucius C. Smith, of Guanajuato, spent some ten or twelve days holding special meetings with the students. Over thirty were converted. The good work spread into the preparatory school and also into Miss Warner's girls' school.

The work in other parts of the field is looking up. Let our New England friends continue to pray for the Mexico Mission. Their faith will one day be rewarded by glorious news.

Orizaba is one of our principal mission stations. It lies about midway between the coast and the highlands, at a height of some 4,000 feet above the sea. It is on the edge of the coffee and sugar district, and has great fruit orchards all about. It is one of the first points selected by our missionaries as a station in the year 1873. We have there a very pretty chapel, missionary residence and school, an excellent congregation, and two schools, one for boys and one for girls. The pastor in charge is a converted Catholic priest, Rev. Augustin Palacios, of whose conversion and labors we have written before. Since his appointment to this field of labor at our late Conference, he began to receive visits from a few Mexicans living in a little town called Santa Ana Alzacan, some five miles away.

These poor Mexicans had received our tracts and books, and for some time had been reading them in secret. Receiving thus some knowledge of the truth, they longed for more, and applied to Brother Palacios for some one to visit and teach them concerning this new way. The schoolmaster, who is also an exhorter, was accordingly commissioned for this work. After teaching through the week, he would go Fridays to this little town, teaching school that day and Saturday, preaching to them in a little thatched cottage on Orizaba, and returning Sunday afternoon to Orizaba. Quite a number of poor Mexicans were gathered together for the purpose of uniting in these services. It was not long, however, until the news of this school and service reached the ears of the priest, and he stirred up the fanatical people against the little handful of Protestants. They came down upon them one day recently while they were gathered together for worship. They tried first to draw them out of the hut. Failing in this, they tried to set fire to the little hut by throwing brands upon the thatched roof. Strange to say, they did not succeed in this effort. Then they fired into the hut, twenty odd bullets passing through from side to side, while these poor frightened worshippers were commending soul and body to the hands of our Heavenly Father. Not a hair of their heads was touched. They all escaped alive and well.

Now, some might think that such persecution as this would turn these poor people aside from Protestantism; but not so. They are firmer than ever in their determination to follow the truth, to search the Scriptures, and to worship according to the dictates of their own consciences. The past they have been living in different portions of the little town, but have now concluded to come together and form a little Protestant community where they may be a protection to each other against annoyance from their fanatical neighbors. The authorities have been appealed to, and we trust will extend the necessary protection. But who can doubt a special interposition on the part of our Divine Providence in behalf of these poor people, as they were gathered together that day in the little hut to worship God? Mexico City.

A CONSERVATIVE GROWL.

(From the editorial columns of the *Central Christian Advocate*, of Sept. 29.)

THE New York *Christian Advocate* in its issue of Sept. 6, has recorded its supreme dissatisfaction with our editorial of nearly two months ago, "Women in the General Conference." The *Advocate* attempts to show that the *Central* is trying to create prejudice against the church and our official press in the East and array them against each other, and that we have entered prematurely upon the discussion of a subject on which the church is not called to vote for nearly two years yet.

Only the first of these causes of offense is worthy of a moment's consideration. We may, however, be permitted to say that if the question of the admission of women into the General Conference is so radical a change in the polity of the church as declared at the last session of that body, two years do not seem a long time to discuss its merits in the weekly church press and get it fairly before the church. At the best this is simply a difference of opinion, and we prefer to follow our own inclinations. We do not expect to please the *Advocate*, nor even to inquire what its line of operations may be. It is perhaps wise to learn even from one's enemy or opponent, but we shall form our own lines and choose our own time in the contest before us.

The following paragraph of the *Advocate's* editorial contains its declaration of what it calls our "reckless and presumptuous" affirmation:—

"Here is a paper of the Methodist Episcopal Church, whose editor was elected by the votes of all parts of the church, in his official capacity criticising an entire section of the church in an offensive and improper manner, and raising a sectional issue, so far as words can do it. 'We [the great West] can no longer count on the support of the East in the development of the church.' This is dangerous language. Suppose the East were one way and the West another, who would think it wise to make a radical change against the will of a section of the church separated only by geographical bounds from another?"

Mark the *Advocate's* interpretation, "the great West," which is its own ungenerous interpretation of our words, to sustain its case. But there is something still more unfair than this. In the following paragraph we have this sentence:—

"But the spirit of the *Central's* article is: 'The East cannot be depended upon in the development of the church; let the West unite its forces and defeat it.'"

This being in quotation marks conveys to the ordinary reader the impression that the sentence quoted is taken from the *Central's* editorial, and shows plainly the determination of the *Advocate* to place us in a false position. For there is no such sentence in our editorial. If it was done purposely, it is an offense against honest journalism and fair dealing for which no words that we might write would be too severe. If it is the result of careless-

ness, then it should be corrected with ample apology. There is nothing in our editorial that warrants any such statement. But it gives the key to the *Advocate's* editorial; the supposed offense of our editorial is to be found in the ill condition of the *Advocate* over matters for which we are in no wise responsible. It is always bad for a household when one of its members has not the grace to restrain its worry and fret, but pours them out upon the first imaginary provocation.

We said in the editorial which has been subjected to the *Advocate's* castigation, "In the past the East has taken the leadership in the development of the church, but we fear that we can no longer count on its support even." If we have mistaken the position of the East on this question of the women, we shall be most happy to render satisfaction. In the anti-slavery conflict and in the lay-representation movement the West followed the leading of the East. And we are disappointed that the latter appears, at least, to lag behind in this later question. But we said also, "The eastern official press is for the most part, if not altogether, against it, and will do its utmost to defeat it." The *Advocate* does not deny our statement, but says nobody knows what position it will take, and that we have "no right to affirm that the *Christian Advocate* is against it, or that it will do its utmost to defeat it." But it is very careful not to deny that it is opposed to the entrance of women into the General Conference.

When we affirmed that the eastern official press was not in sympathy with this forward step in the development of the church, we had in mind the past history of the New York *Advocate*. It is the oldest official weekly journal of the church, it is published at the metropolis of the nation, it has had able men for its editors, and great advantages over the other official weekly papers, but it has never contributed anything to the greater movements which we consider the real development of the church during the last forty years, except under compulsion. It was so little in sympathy with the anti-slavery sentiment of the church that as late as at the General Conference of 1860 it required a change of editors to bring it into harmony with the convictions of the church, which was done by the election of the late Bishop Thomson. It opposed the lay representation movement to the last, its opposition compelling the establishment of an unofficial weekly as the organ in the East for those favoring lay representation. We may, therefore, we hope, be pardoned if in the face of these facts and others that bear on the subject, we more than suspect that it will maintain its reputation of opposition to the forward movement of the church of to-day.

GOOD ADVICE TO PREACHERS.

From a "charge" thrown into the form of Don'ts, given by Rev. Dr. Radcliffe at the installation of Rev. R. J. Service at Detroit, Mich., we cull the most important sentences:—

- Don't study without prayer.
- Don't pray without study.
- Don't feed people with unbacked dough.
- Don't tell all you know in one sermon.
- Don't put the hay too high in the ricks.
- Don't offer them sentimental confessions or intellectual shavings.
- Don't mistake philosophy for Christianity; cant for piety; noise for zeal, or crowds for success.
- Don't be so broad that you can doat nothing but intellectual chips on your shallow stream.
- Don't wear blue spectacles all the time, but own a pair and always have them in the pulpit with you.
- Don't scold.
- Don't wear the cap and bells.
- Don't mistake length for profundity nor brevity for wit.
- Don't lash the back of the sinner instead of the back of his sin.
- Don't offer to other people manna which you have not tasted yourself.
- Don't imagine your sermon to be a revelation, or anything but the text to have "Thus saith the Lord" written across it.
- Don't let your harp have only one string.
- Don't be a vendor of nostrums.
- Don't try to make bricks without straw.
- Don't be anybody but yourself.
- Don't be a sectarian.
- Don't be afraid to be a denominationalist.
- Don't let any religious hobby ride you, but don't be afraid to ride any religious hobby, if you have one.
- Don't live in the third century.
- Don't live in the twentieth century.
- Don't live in the clouds.
- Don't follow everybody's advice.
- Don't be afraid of any man.
- Don't be afraid of the devil.
- Don't be afraid of yourself.
- Don't become a peripatetic gossip or a persistent tea-drinker, nor on the other hand a solemn clam.
- Don't hold yourself too cheap.
- Don't try to do anybody's duty but your own.
- Don't spare the people's pockets, for therein lie their hearts.
- Don't expect the sun to shine through all the twenty-four hours of the day.
- Don't expect that all your geese will be swans, or all your believers saints.
- Don't expect Rome to be built in a day, or the Lord to be in as big a hurry as you are.
- Don't restrain too much; it is well, often, that steam escapes.
- Don't let the young people run away with you, nor the bald-headed but too many braves on.
- Don't drive, but lead.
- Don't ask any one to work harder than you do yourself.
- Don't be disappointed when harvests do not come in a day, and oats do not spring up like Jonah's gourd.
- Don't see everything that is wrong in the congregation.
- Don't carry all your ecclesiastical eggs in one basket.
- Don't despise the rich and dishonor the poor, nor esteem yourself wiser than your brethren.
- Don't feel yourself responsible for the universe nor try to spread yourself over creation.
- Don't be an evangelist without a message, a preacher without a doctrine, a pastor without devotion, a presbyter without responsibility, or a bishop without watchfulness, and you will not be a servant without reward.
- Don't be too confiding.
- Don't despair.

Miscellaneous.

YOUNG PEOPLE'S ORGANIZATIONS.

BY REV. J. H. TWOMBLY, D. D.

THE hour of the young people is upon us. Despite the excitement of trade, fashion and politics, the nation is astir with young people's assemblies and conventions for high intellectual, moral and spiritual purposes. Such an hour of solitude for the young and of activity by them has not been seen in the centuries of the past; yet that we now see is but a prelude to broader, grander movements. The young people are coming to the front to stay; and they are taking their positions with a breadth of culture, a maturity of character, and a special fitness not possessed by the young of any previous age. Hundreds of thousands have gathered this season in Chattanooga, and sub-Chattanooga, assemblies; a multitude recently convened in the metropolis of the West in response to a call from the Society of Christian Endeavor; a week hence a large convention of delegates from local societies will be held in Chicago, under the auspices of the Methodist Young People's Alliance; and on the 17th of October the Young People's Christian League will hold its third public convention in the city of Boston. Numberless local conventions or assemblies of young people, for intellectual and spiritual purposes, will be held during the autumn in every State of the Union.

The coming convention of the Christian League in Boston will be attended by hundreds of delegates representing all the States of New England, and probably several others. Prior to that event, it is hoped that a large number of societies will be formed in our churches, and that these, and all now existing among us, which are recognized by the official as church societies, will make themselves auxiliary to the Young People's Christian League, and send a full quota of delegates to the convention. Besides the delegates provided for by the constitution, hundreds of our young people should come to enjoy the occasion, to catch its inspiration for work, and to give a new impulse to this popular movement. There are many indications that the Y. P. C. League is to be the most taking and effective organization among the young people of our church.

It is scarcely needful to say that all our local societies should be formed under our own banner, and be connected with one of the more general organizations, as the Y. P. C. League, the Oxford League, the Lyceum, or the Y. P. M. Alliance. To organize our young people and place them under the guidance, though gentle and plausible, of other people to be trained in doctrines and in methods diverse from our own, would be disloyal to the truth which we have received and profess to believe, and, to say the least, arrant trifling with the spiritual well-being of our young people, and with the faith and life of the church of the future. A leading Presbyterian journal has calmly but clearly noticed the Presbyterians of their competency to train their own youth, and of the un-wisdom of relegating them to outside parties for instruction and guidance. This is prudence, not narrowness or bigotry. The advice is quite as good for Methodists as for Presbyterians. The vigorous, clear-sighted Baptists are evidently in sympathy with this view of duty. Within a few weeks they have "resolved" into being a national Baptist Young People's Literary Association, which will conduct a social, literary and religious institute at Cottage City next summer—how many others I know not. Any one who shall attempt to conceive of the full obligation of Methodism to the youth of this country, and of her relation to the "impending crisis"—the conflict between popery and evangelism—will feel that it is of the utmost importance for her to organize and train the millions of young people who acknowledge her ecclesiastical banner. There are in the United States about 12,500,000 evangelical church members, and about the same number of youth from seventeen to thirty-five years of age; consequently, if the church members are to reach and save the young, every hundred church members must search out and save, instrumentally, one hundred youth. The work of the church is apparent. Our two millions of members must save two millions of young people. General Methodism has the watch-care of over 4,000,000 young people in this country, and this vast throng must be saved and set to the task of "spreading Scriptural holiness over these lands."

We ought to be zealous, all and everywhere, to have the more than 2,000,000 of Methodist Episcopal young people organized in full connection and sympathy with the church, and under training for Christian work. I have long desired to see a national convention of delegates, from the local societies of this great body, assembled to devise plans by which young life can help save the nation and the world. So long ago as 1869 and 1871 reports urging the proper education and culture of our young people, and the importance of forming societies among them for their improvement and for church work, were unanimously adopted by the New England Conference. In one of them appears the following passage: "Should they"—young people's societies—"increase in number and influence, as their importance leads us to hope they will, the time may not be far distant when we shall see a national convention of Methodist young men, delegates from these local organizations. Such a convention, properly conducted, would exert a wide-spread and salutary influence." A similar suggestion was pertinently presented in ZION'S HERALD, two or three years ago. With the progress in co-education and co-work of the last eighteen or twenty years, in due recognition, we should say now, Methodist young people rather than Methodist "young men."

Most certainly, as we have already said, Methodism should train her own sons and daughters, and not farm their culture out to her neighbors. Nor is this all; inasmuch as character is based upon the truths believed, we should seek alliances with those who hold "the like precious faith" with ourselves, rather than with people who have never assented to our doctrines, or who hold notions so unsettled they find it difficult to formulate them. The many branches of the great Methodist family are separated by questions of geography, methods of administration, color and the like—all trivial—while they firmly hold one faith, one experience, one purpose. Why, then, should they not work together in

harmony and love? why should not all reasonable means be employed to bring them into closer connection in various lines of Christian activity? Is it not the part of wisdom to encourage the formation of young people's societies in all branches of Methodism, and the holding of conventions, from time to time, of delegates from these societies for social, educational, and religious purposes? By such gatherings a feeling of oneness would be developed, which would be a powerful element in support of republican institutions and the Protestant faith.

The movement to organize the young people should not be left to their spontaneous efforts; it should be cherished by the warm heart of the great church, generously sustained by the resources of the wealthy, and guided and cheered onward by the intelligence and wisdom of both ministers and laymen. *Brookline, Sept. 19.*

Always, if we seek it with a clear soul-sight,
We can see the guide that leads us to the light;
Pillar of the cloud by day and of the fire by night.

Always, if we seek it, must our souls confess,
Water from the smitten rock flows swift to bless;
Manna falls in every wilderness.

When, sore stricken, all the spirit cries,
From the dust of sorrow where it helplessly lies,
Always healing greets the lifted eyes.

Always though the sea rolls deep and wide,
If our feet are called to press the other side,
For our safe, sure going, will the waves divide.

Always 'mid the dreariest, wearisome ways,
There will shine some spot where we can raise
Shouts of victory and songs of praise.

—Charlotte Perry.

THAT MYTHICAL "DEAD-LINE."

BY REV. D. M. ELA, D. D.

AN opinion is afloat that all the churches want young men only for pastors, and that the older men are harshly pushed aside to make way for youth. The religious press are apt to use that stock phrase, "the dead line" (first brought into use in war times by a correspondent of ZION'S HERALD, I believe), and frequently repeat the cry that the churches are clamoring for young men in the pulpit.

But is it true that there is such clamor for young men? Are ministers of fifty, or even sixty, so unacceptable to the churches either positively or compared with the past? Especially is it true in the Methodist ministry?

Of course, if a church were purposing to settle a minister for life, they would naturally look for one whose age gave promise of growth and long-continued vigor; but with the practical abandonment of the life-tenure policy, many pastors are now settled at middle life, or even later.

But in our itinerancy there is no such excessive demand for young men, and no such objection to older men as is popularly supposed. On the contrary, never in the history of the church were the young men advanced more gradually, and never were the older men so much in demand or so largely or so profitably employed as now. In the early days of Methodism, indeed, there were no old men in the itinerancy. Only the young, vigorous and enthusiastic could endure its hardships or press on despite the opposition encountered. Of the forty-five members of the N. E. Conference who died during its first fifty years, only eight attained the age of sixty years, and the average age of the forty-five was but 42.5 years. Of the last forty-five who have died, the average age was 70.3 years, and their average term of ministerial service over 42 years.

Nor are men—with rare exceptions—put into important charges so young as formerly. An examination of the records of any leading church will show that the average age of the pastor has steadily increased for fifty years. In the N. E. Conference not more than two pastors of first-class churches are less than thirty-five years old, or have been in the pastorate less than ten years. Of the New England Conference, 98, or 37.5 per cent. of the whole number, are in or beyond their thirtieth year of service. Of these 43 are "super"-old, 10 are in educational or other work outside the pastorate, and 45 are pastors—being 23 per cent. of all the pastors in the Conference. The average salary of these 45 is considerably above the average for the whole Conference: 28 of them receive above \$1,000 and rent, and seven are in what are termed first-class appointments—holding, in fact, one-third of the charges of that class as graded by salary. These are the class of churches which are understood to most generally choose their own pastors. It is very seldom that a minister is appointed to a first-class charge—unless it be a presiding eldership—without the consent of the charge.

Only rarely, indeed, do strong churches ask for very young men, almost never for untried men. All are alike looking for able ministers and successful ministers. Genius is always in demand. Churches, too, will usually prefer a man who is developing and on the up-grade, to one whose life has culminated, and who is hence on the down-grade. Often the request for a young man means, we prefer an inexperienced live man to a worn-out one. Not infrequently the request for a young man means a desire or purpose to reduce the salary. But always, with equal efficiency, the church prefers the added advantage of experience.

A few lessons are suggested by a study of this subject. One is that with the broader education of to-day the ministry is less dependent than formerly on the "bodily exercise," or emotional fervor, in which, of course, youth excels. The minister with broader intellectual training and fuller resources has larger staying power. Hence the man of sixty is far more vigorous now than was he of the same age two generations ago. Many of our ministers continue their growth far beyond the former period of climax and decay. It is not necessary to be old so soon as formerly. If the spur of ambition or hope be further needed, ministers may remember that the church is steadily electing older men to the episcopate. Bishops Peck, Newman and Mallieu—who ever thought of him as old?—are among the oldest men ever elected bishops.

It is possible that the extension of the time-limit may prove unfavorable to the older men. Churches which would gladly have the services of such pastors for two or three years may hesitate about asking for them with the prospect of a five years' term. On the other hand, the possibility of lengthened terms of service may prove such a spur to younger men, and such an incentive to studious self-de-

velopment, that it may result in still greater lengthening of the period of pastoral vigor and usefulness.

THE CHRISTIAN MINISTER AS A CITIZEN.

BY REV. J. I. BARTHOLOMEW.

(Read at the New Bedford Preachers' Meeting, and unanimously requested for publication in ZION'S HERALD.)

CHARLES Sumner said: "Politics is but the application of morals to public affairs." If that is true, the moral teacher must be interested in politics. A glance at the dangers now threatening us as a nation ought to convince every one that ministers cannot be indifferent to them: The vice of our large cities, the rapid massing of our population in these vice centres, labor troubles, socialism, Romanism, intemperance, Sabbath desecration, ignorance and vice among the colored people of the South—an ominous list! We become alarmed. We fail to see the promise of divine help in the marked divine favor of the past. We forget, for the time, the fervent patriotism of the American people, which would throttle any of these evils, or all of them combined, when once it has been clearly seen that they have become actual enemies of our government. Nevertheless, the evils are actual and formidable, and we view them calmly, not because of indifference, but because of a calm confidence that "the solid, sober, second thought of the American people will be right," and that God will be with that right.

But "eternal vigilance is the price of liberty," and if a "calm confidence" lures any one into inactivity, it becomes at once treasonable and should be banished. The people will be right only because they will follow right leaders of thought and action. Who are the natural leaders against these evils? Christian ministers, by their professional reading and thought, are, or ought to be, natural leaders. Their leadership is usually sought in purely moral matters. Shall they continue this leadership in moral matters when these assume political aspects?

Two considerations of great weight must cause us to hesitate before giving an affirmative answer to this question. First, the importance and sacredness of a minister's calling. A man called of God to preach salvation to a lost world cannot lightly turn aside and use his time for other work. Then the question emerges: Will such outside work unfit the minister for his professional duties? The second consideration is that the preacher of the Gospel does a grand work for government in his regular ministry. The stability of our government and the morality of its legislation depend on the morality of the people. If the people are corrupt, we have Carlyle's old problem: "Given a nation of rogues, to evolve an honesty from their united action." The true gospel preacher always is a power for morality. Herein lies his greatest service to his country, and it may be a question whether he is called upon to do anything more in that line.

It is difficult to determine how much time and energy a minister may devote to extra-professional work. We allow him to prepare and deliver lectures on non-religious topics. We allow him to publish books not strictly religious, to write newspaper and review articles on various themes, and to teach in secular institutions. If we are right in allowing these, then we cannot object if equal time is given to political work. If it be said that political work unfits a man for preaching, we reply that the statement needs proof. If a minister goes into political work because of a sincere desire to bring about conditions favorable to morality, and keeps entirely aloof from the questionable methods of the machine politician, he will not be unfitted for his profession. Further, the politico-moral evil is directly opposed to all gospel effort. Says Bishop Foss: "I oppose the liquor traffic because it undoes the work that I am trying to do." Sabbath desecration does the same thing. Manifestly it is part of a minister's legitimate work to remove obstacles to the progress of the Gospel.

The fact that by preaching the Gospel a man contributes much to the purity and stability of government, ought to be a source of encouragement to the minister. But it does not appear that, because he has conferred some good, he is, therefore, freed from obligation to confer additional good which is in his power. Rather, the obligation is commensurate with the ability.

Still, the corruption of politics haunts us, and we feel that somehow the church or preacher that touches the thing will be polluted. Said a Chicago clergyman recently: "I am not ready to see the church scrambling amidst the political corruptions of the day to have laws passed for the preservation of her holy days. Whenever I think the religion of love given by Jesus needs the arm of the State to support it, I will renounce it." A Wisconsin paper promptly responds: "The Christian Church that snatches up its dainty skirts and stands aloof from the dirty world, that lets the nation rot down in political corruption without stepping into the midst of politics and demanding wholesome laws, Christian laws, and laws for the preservation of her institutions, is beneath the contempt of the dullest. The clerical manikin who slanders about 'the religion of love given by Jesus,' and lets the devil make all the laws... couldn't do true Christianity a greater favor than to 'renounce it.'"

The editor is largely correct. There is no greater danger to our government than the indifference to politics manifested by so many good men. Some stay away from the polls entirely. Some go to the polls and vote a ticket made by the professional politicians. Others neglect the primaries, but patch up the best ticket possible from the various candidates whom the slatemakers have placed in the field. All these have practically surrendered their sovereignty. Brethren, this thing ought not to be. It is a shame to our manhood and a calamity to our posterity.

The reason for this indifference is not far to seek. Clean citizens do not take naturally to dirt. The devil's agents have taken advantage of this fact and made politics as dirty as they safely can. So have managed, in many cases, the politicians of a man's own party; and the politicians on the opposite side have added to the effect, when good men are nominated, by adopting the principle: "Throw mud enough, and some will stick." It is frequently worth a man's reputation to go into politics, but it is worth it. The question of importance to us in this connection is: How

can a preacher do most to induce good men to take an active interest in matters of government? Shall he stand back and say, "Go! I wish I could, but it is too dirty for me." If he does, men will not go very fast. Shall he say, "Go! I can't myself, I am too busy." Every other man is also too busy. No! let him say, "Come." Let him show that he believes in the matter enough to do something and to risk something. People will follow.

I raise but one more question: Is it right for a minister to meddle with party politics? After all, that is the important question. We all believe that ministers ought to advocate right political principles. A few years ago during the non-partisan amendment campaign in Iowa, nearly five hundred Methodist preachers, from pulpit and platform, were thundering against the saloon and for prohibition. I heard of no Methodist voice raised against their action. Now, if a preacher is thoroughly in earnest for prohibition and is thoroughly convinced that it can be secured only through the Republican Party, is he equally justified in working for that party as against all others? Or must he advocate the principle only, and forever leave untouched the only method by which he thinks the principle can be put into operation? If he believes the third party a lot to prohibition, must he keep still about it?

A few years ago one of our Bishops wrote a long argument for prohibition and against the Prohibition Party. The article was used as a Republican campaign document. The Bishop's action was sharply criticised by many. It was held that he would be considered a representative of Methodism, and would thus place the church in a false light. But is this reasoning valid? If a representative man can say nothing, who will speak? Evidently those who lack the necessary brains, character, or experience to become representative men. These and the party machine managers must have the field to themselves. Nonsense! We need the best brain and heart of the church and nation to settle such questions. The attempt to gag the men who are most deeply interested in the temperance question and are every way best qualified to discuss it, is utterly wrong. Only intelligent discussion can settle the question: Where and how shall the line be drawn by which temperance men shall separate the friends of the liquor traffic from its enemies? Until that question is settled, we shall not see the beginning of the end of this great fight. Let us have all the light we can get, and let no preacher be afraid to express his convictions.

Will not this course tend to divide the church and cripple one's usefulness? No, not if a man speaks from honest conviction and does everything in a Christian spirit. If a minister has no convictions, let him keep still. If he has convictions, let him not dare to keep still.

In the pulpit moral principles may be discussed, but not political parties. As a citizen, out of the pulpit, the minister has all the duties of other leading citizens. Must he, then, allow himself to be a candidate for office? That depends. He certainly cannot accept an office that will require all of his time unless he has a divine release (discharge or furlough) from his divine calling. Perhaps if his candidacy will tend to strengthen a good cause while his party is too weak to make his election possible, a minister may accept a nomination without such release. Ordinarily, however, he will do well to work for principle and other candidates rather than for principle and himself.

This paper does not assume that a minister ought to devote any considerable portion of his time to politics, but rather that, in an incidental way, he shall do direct and practical work for good government. As an American citizen, and therefore a sovereign, he has no right to do otherwise. It is assumed that he will do this in a true Christian spirit and with proper dignity. If a preacher has not grace enough to allow him to go into politics without losing his temper or becoming double-faced, he ought to keep out of politics. He would also do well to keep out of the pulpit.

FOR THE STILL HOUR.

Success.

The one thing better than success, is to be worthy of success. The world has many an uncrowned hero, who was never allowed to contend in the race, but who honorably wears the laurel of victory. Armed and equipped and waiting the Master's bidding, he shall not lose his reward, because the exigencies of the service never drew him into battle. The reserve force participates in the honors and awards of victory.

Majorities.

Wisdom is not in numbers; folly and cowardice are usually in the majority. The prophets of Babel were four hundred against one for Jehovah; and the spies stood ten against two for doubt and delay. The people joined the ten. In all ages masses of men have liked smooth prophecies. When God calls to extraordinary achievement, they delight in teachers who will expose the difficulties in the way and then furnish them some ground of excuse for their doubt, cowardice and inaction.

Minorities.

Minorities are the salt of the earth. Without the few elect souls, standing upon the mount of vision and receiving their inspiration directly from God, society would lapse into a state of moral putrefaction. By their testimony and example the mass is restrained in its evil course, or lifted to a higher purpose or plane of living. One Alfred or Washington saves a people; Abraham becomes the leader of a family of tribes; Moses lifts a nation from bondage; and the Son of Man embraces a world in His love and scheme of salvation.

Law of Affinity.

In the future world the awards will be regulated by the law of affinity. In place of the current mixed state, that will be one of separation and selection. Like will be attracted to like. Associations will not be restrained as here; persons will not be drawn together who have no tastes, or sympathies in common, nor will those live apart who admire each other. The prevalence of this principle makes heaven and hell; for in the arrangements of the invisible state there will be nothing arbitrary; nobody will be thrust into heaven who does not wish to go; no one will be excluded who desires to remain. Each will go to his own side of the house.

Source of Unrest.

The discontent, so frequent in human society, is due less to any condition in life than to changes from higher to lower. Men rise with a good degree of equanimity and satisfaction, under the comfortable assurance that their merits are being appreciated and recognized; but very few are able to descend in the scale without a very face or a broken heart. Old burdens are joyfully dropped, but new ones are not joyfully assumed. Anticipated duties and struggles bring men to the verge of murmuring and despair and rebellion. The Israelites at Kadesh were not altogether singular; similar conduct reappears every where.

Woman.

The humble estimate of woman in the age of King James is often seen in the translation of the Bible executed by the king's scholars. Parts of the narrative relating to woman are tamed down, as seen in Psalm 68: 11. The translators have it: "The Lord gave the word; great was the company of them that published it." This is a scant rendering, inasmuch as the Hebrew particle is feminine, and requires a fuller recognition of the fair sex than was in harmony with the spirit of the age. The revisers of 1885 had heard of the W. C. T. U. and of the various workers in the fields of charity and missions. The effect is seen in the fresh touch they give the passage: "The Lord giveth the word; the women that publish the tidings are a great host." The women singers lead the Gospel triumph.

PEOPLE'S CHURCH.

BY THE PASTOR, REV. R. L. OWEN.

WE have been pastor of the People's Church, Boston, for nearly six months. During this time we have patiently and persistently studied the genius and spirit of this great enterprise. We have pondered most earnestly over its problems. We have reached our own conclusions; which, in a word, may be stated as follows:

1. The genius and spirit of this enterprise are worthy the spirit of our grand Methodism.
2. To support and develop the work here, we need the financial support of Methodism at large.
3. I need not at this time enter upon the history of this church, or give an account of the splendid heroism of the men who have preceded me. People's Church is here—a fact in our lives and history. Here, beautiful for location; with a large area of tenement houses and hotels packed in front; here, with hundreds of tollers in the "Back Bay" at its rear; here, with its fine buildings, now finished and furnished with the finest appliances of any church building in Boston; with its beautiful but plain auditorium; with its twenty-one hundred free seats; with its chapel, classroom, and reading-rooms; and with its comfortable parlors all connected in one great whole. It is unsurpassed by any institution of the kind in our city. This enterprise needs simply the moral and financial support of our Methodism at large to give it the highest success in evangelizing the masses of people.

Several things must be remembered in the support of this church, in order to understand its mission.

1. It is the *strangers' home*. People in every part of our Methodism know of the People's Church, and when they come to Boston for a longer or shorter time, they visit it. This church ought always to furnish a warm welcome and home to these strangers.
2. Fathers and mothers in all New England paid for "b-bicks" in the walls of this temple; and when their sons and daughters leave their country homes for the city, they send them to this church for protection and friendship. This is the church have into which they first come when lonely and with little money. After they are established in the city, and ripe to financial ability, they follow the popular tide and go into the suburbs to unite with the churches there (we have just lost some fine young families in this way); hence if you are to save them to the church you must have here in the centre, amid the boarding-houses and hotels, a warm and living church home to welcome them when they first come lonely and weak. This is our mission.
3. The "Back Bay" region lies in close proximity to us, and this entire region is filled with large numbers of people who belong to the "serving class," comprising teachers, governesses, seamstresses, coachmen, and waiters of all kinds. These people come largely from the Provinces, from the New England States, and from Protestant families abroad. They need and seek a church home. The pious and costly "Back Bay" churches do not offer them a congenial home. The People's Church is on the ground right at their door, and with its free seats and cordial Christian life, it furnishes them to the church and friendship they crave. Blessed mission to furnish a church home for these lonely tollers!
4. Directly in front of us is a large area filled with tenement houses, packed with humanity—one of the most fruitful fields in Boston. We need lady missionaries to work this field. We need our Methodist women, and "Christianity in earnest," to reach these people as our church did in her earlier days. We are in their midst, and our mission is to save them.

FINANCIAL BURDEN.

1. Our debt. This amounts at the present day to \$11,500. Of this amount, \$3,500 are pledged upon condition that the whole amount be pledged. Much of this is in large amounts, and can be collected the moment the entire sum is secured. We must have at once the \$9,000 to bridge this chasm.
2. Current expenses. These are heavy, owing to interest, insurance, etc. It will require about \$8,000 to meet the bills of the current year. There is not a rich man in the church. The bulk of the people belong to the working classes specified above; they are wage-earners, and they pay their "weekly-offerings" regularly and generously; but the sums are small, and they must be augmented by donations from abroad. In proportion to their income our people are not given to any people in the country. The congregation cannot be successfully increased, if we are to present our poverty, and beg and plead at each service for money. Hence our

FINANCIAL PLAN.

1. Find ten men who will give \$100 per year to this enterprise, as the Baptists do to the Bowdoin Square Tabernacle, and the Congregationalists do to the Berkeley Temple. We must do the same thing by the People's Church if it is to be an honor to the church and potent in saving men. Difficulties have come into the way of this church that can never be removed until it has this generous moral and financial support from our leading laymen; but with this, it will receive an impetus which will carry it to great prosperity and usefulness.
2. Find two hundred men and women who will give this cause \$10 each to support a free seat for some one able to pay the amount. This will be missionary money expended in our own New England city for the redemption of our own people. We will use it with prayer and economy. If you will be one of the two hundred, send your name at once to the pastor of People's Church, Columbus Avenue, Boston.

PRESENT NEEDS.

We need an assistant pastor to spend his entire time in pastoral and revival work, and not on finance. We need a "deacon" to visit the large number of "working" girls in the immediate vicinity of this church, who need so much the kind advice and counsel of a Christian teacher and friend. We need relief from the great pressure of the debt. We need ten men at once to bless us with \$100 each. We need two hundred to give us \$10 each.

We need the earnest moral support of all New England Methodism. Give us these with your prayers, and we will give the tolling masses of the people constant religious and social services, a Christian home and Christ. We will seek and save the lost. Help the mission!

GENERAL METHODIST ITEMS.

—The health of Rev. Dr. Osborn, of England, has been thoroughly re-established.

—The Methodists of Centerville, Ind., recently held a wood chopping and basket picnic.

—There are 340,000 members enrolled in the Wesleyan Bands of Hope.

—Rev. A. H. Gillet and family have removed from Wyoming, O., to Greenacres, Ind. His three boys will enter DePauw University.

—The wife of Rev. T. W. Anderson, recently transferred from the East Ohio to the West Dakota Conference, was instantly killed by a train near Bloomfield, O., Sept. 6.

—A plot of ground and \$750 have been presented to Mrs. Bishop Newman at Round Lake, N. Y., for her proposed missionary home.

—Rev. T. H. D. Harold and wife, of Coleridge, Ohio, were severely burned, Sept. 9, by the lighting of gasoline while attempting to start the fire in a gasoline stove.

—The Centennial of Methodism in Burlington, N. J., will be celebrated in the Broad St. Church, Oct. 11. Bishop Andrews will preach on Sabbath morning, the 14th.

—Rev. Mark Gay Pearce is now resting on the Continent. The West London Mission services, which are now conducted by Mr. Hughes, continue to attract immense congregations.

—The completed portion of the Methodist Episcopal Hospital, Brooklyn, is now taxed to its utmost capacity, the sixty beds which it contains being all occupied by patients.

—Rev. Richard Green, who has been appointed to the governorship of pastoral charge of DePauw College, will have associated with him, as professor of classics and mathematics, Rev. R. Waddy Moss, a relative of Mr. S. D. Waddy, M. P.

—Flower, Wis., during Rev. Thomas Sharpe's pastorate, has had 278 conversions and has organized and built a new church.

—The Methodist French mission in New Orleans is meeting with considerable success.

—Dr. G. De La Maty, pastor of Evans' Memorial Church, Denver, has been nominated for governor by the United Labor party of Colorado.

—Rev. Valentine Ward Pearson, B. A., who succeeds Dr. Dallinger at Wesley College, Sheffield, is a graduate of the London University, and was educated at Owen's College, Manchester. He entered the ministry in 1883.

—A convention of western presiding elders is to be held in Kansas City, October 16-18. Bishop Kinde is to deliver the opening address.

—Prof. N. Luccock has resigned his chair in Allegheny College, and will enter upon the pastorate of First Church, Erie, Pa.

—The Chinese M. E. mission in San Francisco has raised over \$300 for missions. This is about \$5 per member.

—Miss Mary A. Hughes, daughter of Rev. Geo. Hughes, is in charge of the women work, the Orphanage, and the Girls' Schools in Madras, India.

—J. H. Bowman, A. M., associate editor and business manager of the Methodist Advocate at Chattanooga, Tenn., has been the subject in the paper of Prof. Felix T. McWhirter, Ph. D., of Greenacres, Ind.

—Revs. Frank D. Tabbs and Henry G. Limrick sailed on Sept. 5 for Mexico, having been ordained at New York, under the missionary rite, to be deacons and elders, by Bishop Andrews, resident in the Montana Conference, and transferred to the Mexico Conference.

—Rev. Maxwell P. Gaddis, a prominent member of the Cincinnati Conference, died at his home in Dayton, O., on the 77th anniversary of his birth.

—The Primitive Methodists have a summary view of dealing with their ministers. At the last conference Rev. Samuel Hanning, of Glasgow, was appointed to Banbury circuit. He refused to go, and his refusal, according to the law of the church, at once expelled him from the ministry.

RELIGIOUS SUMMARY.

—Evangelist Moody will spend the winter in California.

—Mrs. Moses Taylor, of New York, has built a Presbyterian house of worship at Long Branch, N. J., at a cost of \$70,000.

—Rev. Nathan Smith, a colored preacher at Macon, Georgia, is said to have learned the Bible by heart from Genesis to Revelation. It is said that he is a native of the South, and that he was a slave.

—The General Conference of the Swedish Baptist Church of the United States was held recently in Chicago.

—A few weeks ago a Baptist Church in Louisville, Ky., reported that in three months it had received ten converts from the Roman Church.

—Rev. George Constantine, D. D., the well known missionary in Greece and Asia Minor, is the guest of ex-Governor Frederick Smith and wife at "The Willows" at Manchester, N. H.

—The Christian Register finds comfort in the thought that if matters should come to an issue and a free fight, the Methodists alone in this country outnumber the Catholics; and we can offer the Methodist vote against the Catholic vote, and leave all other religious denominations as a superfluous majority.

—Twenty-nine years ago the Presbyterian Mission in Brazil was begun. There is now a great number of churches and thirty-two ministers. Twelve of the latter are natives.

—The Lutheran Church is achieving most success in the United States. In 1870 the number of communicants in that denomination was less than 400,000. Now there are over 1,000,000.

—A missionary in China, Mr. Beach, has succeeded in representing the Chinese spoken language by a system of clear and simple phonetic symbols, by a system of clear and simple phonetic symbols, by a system of clear and simple phonetic symbols, by a system of clear and simple phonetic symbols.

—On the isthmus of Panama the British and Foreign Bible Society has maintained for two years past a colporteur, who has sold many copies of the Scriptures to Spanish, Chinese and other speaking people employed on the great canal works, and has established a Sunday school at Panama.

—Mr. Thomas Whitley, of England, whose son, Rev. H. G. Whitley, died last year on the Congo, has paid the outfit and passage of a man to take his son's place. Another generously disposed gentleman has made the offer to pay the salary for three years of a medical missionary, and also the salaries of two native assistants to assist him in his work.

—Miss Harriet Sutherland has been commissioned to China to act as missionary nurse for the Presbyterian mission at Honan, China. The lady has been engaged as nurse in the General Hospital, Toronto, for the past two years.

—Mr. Booth-Tucker, daughter of "Gen." Booth, commander of the Salvation Army, recently started for India with a company of fifty missionary officers. Nearly all the party have volunteered, and given up any guarantee of salary or remun

Our Book Table.

PAUL'S IDEAL CHURCH AND PEOPLE. A Popular Commentary, with a Series of Forty Sermons on the First Epistle to Timothy. By Alfred Rowland, LL. B., B. A. (London University). E. K. Treat: New York, 771 Broadway. Price, \$1.50.

This is a unique study of one of the most important of the Pastoral Epistles—one which embraces the great principles of Christianity, and gives inspired counsel concerning difficulties and controversies in church, State, and home. The author is a well-known Congregational clergyman of London, admirably qualified by scholarship, spiritual insight and experience to bring to light and apply the hidden truth of the Word. He gives a brief and able exposition of the Epistle, and then gathers up its practical and homiletic teachings in forty suggestive sermons. His treatment and matter will be found extremely valuable by Bible students of every grade.

THE SERMON BIBLE. Genesis to 2 Samuel. A. C. Armstrong & Son: New York, 714 Broadway. Price, \$1.50.

This is the first volume of what promises to be a series of unusual excellence and value. It is hardly a thesaurus—it is not bulky enough for that—but its aim is to give in convenient form the essence of the best homiletic literature of this generation. Thus far the preacher has been compelled to resort to a Homiletic Index, in which he found, too often, only meagre and unsatisfactory references. These volumes will contain the printed thoughts of the best and greatest preachers, many of them not hitherto published. Under each text cited will be given references to books, magazines, etc., so that the preacher, having selected his text, will not need to rummage for material—he will find it all collected for him, or needful references given. The series will embrace twelve volumes, each strongly bound, nicely printed, and issued at a reasonable price. It will win its own way to speedy and permanent favor.

THE PROBLEM OF THE "Irrepressible Conflict." In Politics and Religion. By L. Villiers, D. D., President of McKendree College, Lebanon, Ill. Cranston & Stowe: Cincinnati. Price, 25 cents.

The contents of this volume are as follows: "Our Government Constitutional and of the People," "The Liquor Traffic in Politics," "Reasons for Prohibition," "The Power of Congress," "The Liquor Revenue for Education," "The Government Partnership in the Liquor Traffic," "Revenue for Liquor," "Objections to Prohibition, and Answers," "Further Objections Considered," "The Third Party Movement," "Past Record and Future Confidence," "Elements of Reform," "Some Closing Words," "Embarassing Prohibition," "Whiskey in Bond," "Prohibition will Prohibit," "Statistics of High License," etc.

MOLLY BISHOP'S FAMILY. By Catherine Owen. Boston: Houghton, Mifflin & Co. Price, \$1.

This is an interesting and sensible book on the bringing up of children, written by one who has had practical experience. There is a breadth of view and a freedom from dogmatism so important a subject that gives the book an interesting zest to the reader from the first. It is a timely and helpful volume on a most important topic.

SYBILIA. Adapted from the German by Cornelia MacFadden. Cranston & Stowe: Cincinnati. Price, \$1.25.

The scenes of this story are mostly laid in a small German village by the sea-shore and in Berlin. The time is the few years preceding and during the Franco-Prussian war. The characters are well drawn by the author, and are realistic and natural. Sybilia is a story representing the conflict of faith with doubt, and the victory of faith. The translation is exceedingly well done.

REMEMBER THE ALAMO. By Amelia E. Barr. Dodd, Mead & Co.: New York. Price, \$1.50.

Mrs. Barr writes a most fascinating work, and whatever be the plot of the story, there runs through it a line of exalted and inspiring sentiment. The scene of this book is laid in Texas, and a young American is his hero, with a bewitching Spanish lady as his heroine. The contrast between the Mexican and American type of civilization is critically drawn. This is a volume which does not weary, but refreshes and stimulates thought and noble purpose.

THE DRAGON OF THE NORTH. A Tale of the Normans in Italy. By E. J. O'wald. E. J. & J. B. Young & Co.: New York. Price, \$1.50.

The first establishment of the Normans in Italy belongs to one of those twilight periods of history which are fair fields for romance. The author has most thoroughly re-created the past, and you follow him with all the fascination of a romance that thrills with the life and activities of the living. This volume will rank with the best of our historical novels.

EDITHA'S BUNGLER. A Story for Children. By Frances Hodgson Burnett. Illustrated by Henry Sandham. Jordan, Marsh & Co.: Boston.

"This story is so charming and unique that it is the first thing. The author tells how a child took a fancy to burglars from reading much about them. Having no fear of them, she rises from her couch on a certain night to greet one in her house. The charm of the story is the fascinating way in which the innocence and confidence of the child hold the robber, and his constraining influence upon him.

THE REBEL ROSE. An anonymous novel published in paper covers by Harper & Brothers, Franklin Square, New York.

A new lady's society journal for American homes called *The American Queen* will be issued October by the First National Publishing Co., Boston. The publication will consist of 72 pages of imperial size, and will be profusely illustrated. It will appear monthly, and will be devoted to the interests of the home.

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A portrait of Rev. Hugh Price Hughes preaching in the open air, will be read with interest. A sermon by Rev. Dr. George Douglas, "The Pastor and the People," appears in this number. "The Life of Apostolic Preaching and the Descent of the Holy Ghost." Rev. J. Jackson Wray has a readable story entitled, "Squire Harness of Crowthorpe Hall." The serial story draws to a close, and the selections of "The Higher Life" are helpful. Rev. E. Barriss, M. A., provides five pages of interesting "Religious Intelligence." William Briggs: Toronto.

The September number of the *New England Magazine* contains a literary symposium on the city of Cincinnati, presenting its chief aspects, in a popular manner, and with excellent illustrations. A portrait of Mr. Halstead, editor of the *Cincinnati Commercial Gazette*, in a characteristic position, serves as a frontispiece. Two complete stories, essays and editorials, finish the list of attractions. *New England Magazine* Co.: 36 Bromfield St., Boston.

The *Homiletic Review* for September presents the usual well-filled departments, the names of Dr. J. B. Thomas, Prof. T. W. Hunt, Dr. John A. Broadus, Prof. John Bascom, Dr. A. G. Lawson, appearing in the Review Section, and Dr. A. S. Hunt, Rev. Chas. B. Brewster, Rev. W. H. Randall, Bishop H. W. Warren, Dr. C. S. Robinson, and others in the Sermonic Section. "Hints at the Meaning of Texts" are given in the Editorial Section, and "Living Issues for Pulpit Treatment" are suggested. Funk & Wagnall: 18 and 20 Astor Place, New York.

The *Humboldt Library* (No. 101, August), published bi-monthly, contains "Aesthetics; Dreams; and Association of Ideas," by James Sully and Geo. Croom Robertson. J. Fitzgerald: 24 East Fourth St., New York.

The *Quiver* for October is an interesting issue, with pleasing illustrations and choice reading for Sundays or week-days. Rev. William Burnett tells how "The Day of Atonement" is observed by modern Jews. "The Beauties of Beatrice Gardens" and "In Her Own Right" are continued. Rev. W. Mann Saitman has a fourth paper under the caption, "Lift up your Hearts;" and there are short stories, sketches, Scripture lessons, "Short Arrows," Quiver Bibleclass, etc., with "A September Picture" for a frontispiece. Cassell & Co., Limited: 104 and 106 Fourth Ave., New York.

The *October Missionary Review* of the World brims over with fresh and interesting missionary intelligence from all parts of the world. For the pastor's desk and the library table of the Christian layman this excellent magazine is indispensable. Funk & Wagnall: 18 and 20 Astor Place, New York.

The *Magazine of Art* for October is a specially fine issue, with a reproduction of Millais' beautiful picture, "The Convalescent" in the Keptlesone Collection, as a frontispiece. J. E. Hodgson, R. A., discusses "Old Arts and Modern Thought," "Poetical Treatment," and three illustrations are given by the author. In the article on "Sculpture at the Royal Academy," by Claude Phillips, four excellent illustrations appear—"Medea," "Her Majesty the Queen," "Group Suggested for the Decoration of an Open Space in London," and "The Resurrection." Lewis P. Day writes concerning "The Stopping Place in Ornament," and a sweet little poem, entitled "The Yellow Gown," is by Kate Carter. "The Keptlesone Collection," described by J. Dow, the full-page illustration of "Orpheus and Eurydice," from the painting by G. F. Watts, R. A., is very striking—an example of pure idealism. David Croal Thompson has a paper on "The Barlin School: Roussau," and W. Shaw Sparrow one on "Bernard van Orley." Cassell & Co., Limited: 104 and 106 Fourth Ave., New York.

Homes of To-day, issued quarterly by Frank L. Smith, architect, of 22 School St., Boston, gives modern examples of moderate cost houses, with perspective views, plans, and descriptive letter-press. We advise any one who is contemplating the erection of a house, to send to Mr. Smith for a copy of his quarterly journal. Price, 25 cents.

Late issues of Cassell's National Library are: "Marmion: A Tale of Flodden Field," by Sir Walter Scott; "Essays and Tales," by Richard Steele; "The Merry Wives of Windsor," by William Shakespeare. The same publishers send out in their paper-covered "Balm of Gilead," and "The Silver Lock and Other Stories," by popular authors. Cassell & Co., Limited: 104 and 106 Fourth Ave., New York.

"The Rebel Rose" is an anonymous novel published in paper covers by Harper & Brothers, Franklin Square, New York.

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THE MATTHEW. 1888. Boston: Congregational Publishing House.

WRICKEN ON LABRADOR. By Wilfred A. Starnes. New York: Thomas Y. Crowell & Co. Price, \$1.50.

THE SEARCH FOR THE SCAR. By Edward Whittier. New York: Thomas Y. Crowell & Co. Price, \$1.50.

"MISS LOU." By Edward P. Roe. New York: Dodd, Mead & Co. Price, \$1.50.

"I WAS IN THRAPALGAN BAY, and Other Stories." By David Beaud and James Rice. New York: Dodd, Mead & Co. Price, \$1.50.

ARISTOCRACY. New York: D. Appleton & Co. Price, \$1.50.

PLAYS. By Chas. Gilman. St. Louis: John L. Voland. Book and Stationery Co. Price, \$1.

INDIANA. By J. P. Dunn, Jr. Boston: Houghton, Mifflin & Co. Price, \$1.25.

SERMONS FOR ALL SECTS. By Caleb D. Bradlee. Boston: W. B. Larkin. Price, \$1.25.

THE MCVETTES. By Joseph Kirkland. Boston: Houghton, Mifflin & Co. Price, \$1.25.

MAGAZINES.

Sept. - *Converted Catholic*. - Cassell's National Library. - *Old Testament Student*. - *Chronicle of the London Ministry Society*. - *American Notes and Queries*. - *Literature*. - *American Magazine*. - *Darwinian Literature*. - *Education*.

Oct. - *Woman's World*. - *Monthly Review of the World*. - *American Queen*. - *Magazine of Art*. - *Literature*. - *Chronicle of the London Ministry Society*. - *American Notes and Queries*. - *Literature*. - *American Magazine*. - *Darwinian Literature*. - *Education*.

PAMPHLETS.

Annual Report of the Commissioner of Penitents, 1888. - President's Message, 1887. - Illustrated by Thomas Nash. Price, 25 cents. - The same, illustrated by E. R. Bowker. Price, 25 cents. - *Illustrated Sermons*. - *Living Issues in Education*. - By Howard W. Sprague. - A Baccalaureate Sermon. By Samuel Colcord Bartlett, D. D., LL. D.

CAMP-MEETINGS.

The *Hedding Camp meeting* was held Aug. 29-30. For many weeks the community having the grounds in charge had been busily at work putting all things in readiness for the comfort of the people. For four weeks before the camp-meeting opened, the Summer School and Chautauqua Assembly had brought in a large number of people. These were all well provided for, and the programme presented them was one they enjoyed greatly. Of these meetings some one else will write. It has been the purpose of the managers at Hedding to make them as desirable as possible. The old dining hall, that always reminded us of a cattle-pen, had so far decayed that it was absolutely necessary that something be done for the public benefit. After careful consideration, it was decided to erect a new building. Plans were prepared and a building thirty by sixty feet in size and two stories high was soon contracted for. This is now complete. It will furnish about two hundred sittings at the tables, and has been furnished with everything that is all new. A lot of new crockery has been purchased for the tables, and a full line of silver-plated knives, forks and spoons, white oil-cloths for the tables, and paper napkins by the thousand. All these things added greatly to the appearance. The boarding department was in charge of the executive committee, with Rev. J. M. Bean as their agent. The quality of the food was excellent; the satisfaction of the best we have known for many years. Indeed, all who have occasion to speak of it, speak in praise of the dining-hall. It is the intention of the committee to keep the work in their own hands and not "farm it out" again; and they hope to keep up their reputation of setting a good table. The restaurant building, under the direction of Mr. Elijah Fox, one of the committee, has been lowered and very much changed and improved. Some changes were made in Chautauqua Hall, new outbuildings erected, and many of the old places repaired. As a result, the indebtedness of the Association will be somewhat increased, but not enough to in any way embarrass them. The Concord Railroad has erected one of the finest depots to be found on its line. This has long been sadly needed. Thousands remember the old tumble-down shed that we all had for many years. Our accommodations are now first class.

When the time came for the camp meeting to open, it found ninety per cent of the cottages occupied. Many of these had been open for weeks. In many quarters we found additions being erected, and the paint-brush freely used. One new cottage was built, and two so-called houses. These latter were built by the Greenland and West Hampstead churches, and are excellent and commodious structures. Both were dedicated with appropriate services during the camp meeting.

The extension of the camp-meeting opened Monday afternoon with a sermon by Rev. James Cairns, who preached from John 17: 22: "The glory which Thou gavest me, etc." The evening services were held in Chautauqua Hall, and consisted of the administration of the Lord's Supper. A large congregation was present. Presiding Elder Dunning presided, and Rev. J. H. Haines led the singing. It was a very impressive service; 275 came to the altar. The opening was an excellent one.

The general order of service was a morning prayer-meeting at 8:30; meetings in the cottages at 8:30; preaching at the stand at 10 a. m. and 2 p. m., followed with an altar service. At one o'clock each day there was held a children's meeting, a young men's, and a young women's meeting. They were well attended, and proved to be seasons of much good. A number were converted, and others carried away convictions they will not soon forget. At 6 o'clock meetings were held in the cottages, and at 7 o'clock there was preaching in the Chautauqua Hall, followed by an altar service. This usually closed the work of the day, though at times after meetings were held in some of the chapels. In nearly every tent's company there were conversions, and many were at the altar in the public services. The church felt the influence of the Divine Presence, and many sought and found the blessing of perfect love.

Those who preached during the meetings were as follows: Tuesday, Rev. G. A. McLaughlin, 1 John 1: 5: "Whoever is born of God doth not commit sin;" Rev. L. N. Beaudry, 1 Cor. 16: 9: "For a great need and effectual is opened unto us, and there are many adversaries;" Rev. A. McGregor, James 1: 23: "For if any be a hearer of the word, etc." Wednesday, Rev. J. M. Williams, Esther 4: 14: "Who knoweth whether thou art come to the kingdom, etc.;" Rev. M. A. Richards, D. D., 1 Cor. 2: 2: "For I am determined to know nothing among you;" Rev. F. E. White, 2 Peter 1: 4: "Whereby is given unto us exceeding great and precious promises, etc."

Thursday, Rev. Wm. Butler, D. D., Isaiah 35: 10: "The ransomed of the Lord shall stand forth, etc.;" Rev. J. A. Chapman, D. D., John 4: 14: "Whosoever drinketh of the water that I shall give him, etc.;" Rev. G. M. Carl, John 12: 24: "Except a man be born, etc." Friday, Rev. O. S. Baketel, Acts 4: 20: "We cannot but speak, etc.;" Rev. I. T. Gart, Rom. 3: 1: "Being justified by faith, etc.;" Rev. W. C. Bartlett. The writer being called away for duty on the camp-meeting committee, did not hear the sermon of Bro. Bartlett, neither did he get the text. As a rule, the preaching was excellent. The people were ready to work, and results were seen in the good done. It is hoped that great revivals will be seen all over the district.

Noblesboro Camp meeting. - The annual camp meeting of Rockland District was held Aug. 27-Sept. 1. The weather was beautiful and the attendance good. The meeting was in charge of Presiding Elder I. H. W. Wharf. The opening service was held Monday evening. Rev. S. Bickmore preached from the text:

"The harvest truly is great, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into His harvest," Luke 10: 2. At the close of the session, ministers and people were invited to consecrate themselves as willing workers in the service of God. Nearly every professed follower of Christ expressed a willingness to do whatever God desired of them.

Tuesday, the large "Temple" that had been erected this season was dedicated to the service of God. The sermon was preached by Rev. J. O. Knowles, D. D., of Lynn, Mass. He held the closest attention of the large audience for nearly an hour as he spoke from the word in Luke 10: 10: "The Son of Man is come to seek and to save that which was lost." At the close of the sermon the Temple was presided by the presiding elder. The sermon in the afternoon was by Rev. C. A. Plummer, from Rom. 1: 16: "I am not ashamed of the Gospel of Christ." In the evening Rev. E. S. Galt spoke from Isaiah 1: 18: "Come now, let us reason together." Wednesday morning Rev. J. W. Hamlin preached, D. D., from Rev. J. W. Hamlin, D. D., of Boston, preached from Luke 4: 18, 19: "The Spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the poor," etc. In the afternoon Rev. J. R. Baker took for his text Ephesians 6: 11: "Put on the whole armor of God." The evening sermon was by Rev. W. B. Jackson, who took for his theme, "The Discipline of Sorrow." That day morning Rev. C. Rogers presented the great invitation from Matt. 11: 28: "Come unto Me, all ye that are weary, etc." At the afternoon service Rev. W. H. Crawford spoke from 2 Sam. 1: 26: "The love to me was wonderful, passing the love of women." In the evening Rev. W. J. Kelley took for his text Acts 13: 38-41: "Be it known to you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins, etc." Friday, at 8 o'clock, the camp-meeting love-feast was held. It was a season of power. Following this service Rev. C. H. Levinton preached from Acts 2: 17, 18: "I will pour out My Spirit upon all flesh, etc." The closing sermon was preached in the afternoon by Rev. C. S. Cummings, who took as his text 1 Cor. 13: 1: "A thanksgiving service was held Friday evening. In all the services the power of God was present, and this power increased in each service. Christians were brought to higher ground, backsliders were reclaimed, and sinners were converted to God. The preaching was of a high order, eloquent and impressive. There were thirty-two preachers present. A more devoted company of preachers never assembled on a camp-ground. There was a willingness on the part of each one to work for Christ. The spirit of each one seemed to be: "Here I am, send me."

Worcester's Acid Phosphate, A Brain and Nerve Food, for lecturers, teachers, students, clergymen, lawyers, and brain-workers generally.

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Zion's Herald.

WEDNESDAY, OCT. 3, 1888.

PROSPECTUS FOR 1889.

THE HERALD is happy to announce that its list of secured contributors for the coming year will include many of the ablest writers in the connection, notably the following, among others: President W. F. WARREN, Rev. Dr. D. H. WHEELER, Rev. Dr. J. W. MENDENHALL, Prof. C. J. LITTLE, Prof. C. T. WINCHESTER, Prof. L. T. TOWNSEND, Prof. MARCUS BULL, Rev. Dr. REUKEN THOMAS, Rev. Dr. D. DORCHESTER, Chaplain C. C. MCCABE, Rev. Dr. J. O. PECK, Rev. Dr. J. W. HAMILTON, Rev. J. W. BASFORD, Ph. D., Chaplain L. N. BEADY, Rev. Dr. HOWARD HENDERSON, Miss FRANCES E. WILLARD, Rev. Dr. BRISTOL, Rev. Dr. B. K. PERCE, Rev. Dr. D. SHERMAN, Rev. Dr. M. W. PRINCE, Mrs. MARY S. ROBINSON.

With such a brilliant list as the foregoing—and the list is not yet complete—ZION'S HERALD will fall behind no one of our church papers in the substantial value and freshness of its contributed articles.

Correspondence—Home and Foreign.

The effort will be made to cover every part of our field, at home and abroad, by resident writers of eminent ability, such as Rev. HUGH PRICE HUGHES, the editor of the *Methodist Times*, for England; "WESTMINSTER," for general Continental news; Rev. Dr. E. S. STACPOLE, for Italy; Rev. J. E. ROBINSON, for India; Rev. V. C. HART, for China; Rev. J. W. BUTLER, for Mexico; Rev. Dr. C. W. DREES, for southern South America; Rev. E. BARRASS, for Canada. A correspondent will be selected for Japan. Regular letters, crisp and fresh, are arranged for from New York, Baltimore, Cincinnati, Chicago, and other large centres. The columns of the paper will also be enriched by letters from travelers abroad, who will give us the very cream of foreign description and experience.

Special Series.

For some time past a denominational series of six biographical sketches of men of mark in our Methodist history has been under preparation by leading writers in our home Conferences; also, a second series of the lives of six women of mark, prepared by elect ladies, carefully chosen for the purpose. These twelve sketches are now on file, and will prove to be a valuable addition to our store of useful and stimulating information. Publication will begin at an early date. A well-known writer, now living in Washington Territory, has promised to furnish a number of articles in the line of Natural History, Life Scenes in the Far West, etc., which will interest and instruct not merely our young readers, but the older as well.

The Young People.

A persistent effort will be made to make ZION'S HERALD—every page of it—interesting to youthful readers. Even the youngest may confidently expect to find in every weekly issue some incident or teaching especially adapted to them. Choice stories, the reading of which will lead to the correction of personal faults and excite to noble living and the adoption of Christian habits, will be furnished by such competent writers as Mrs. HANLEY A. CHEEVER, Mrs. EMMA A. LENT ("Lillian Grey"), KATE SUMNER GATES, KATHARINE LENT STEVENSON, BELLE V. CHISHOLM, MYRA E. B. THORNE, ESTHER CONVERSE, MYRA GOODWIN PLANTZ, and others.

General Features.

The Editorial Page will be found alert and progressive, dealing with living issues. The Outlook will continue to present salient facts and tendencies in current history. The Sunday-school department will maintain, under its present editor, its high standard in the interpretation and illustration of the weekly lessons. Thousands of our teachers have relinquished all other helps in preparing themselves for their important work. Condensed summaries of Religious, Educational, Temperance, Scientific, Farm and Garden, Art, Music, Health, and other items, will appear regularly. Our Church News will be published promptly, and will be found to represent amply our whole local

field. The Family Page will be jealously guarded from encroachment, and its weekly mosaic of poetry, stories, devotional selections, bits of information, news about women, sparks of fun, music and art notes, etc., will continue to delight our home readers as heretofore. With such a menu as the above, so carefully adapted to the tastes of every class and age of our readers, we confidently expect that the appetite for the HERALD will become so imperative that no subscriber will be willing to give up its weekly visits, and so delightful that every subscriber will eagerly invite others to add their names to the list for this "feast of fat things."

THE CHRISTIAN ADVOCATE.

The Advocate of New York in its last week's issue charges, by direct implication, ZION'S HERALD with the violation of the rules of "refined Christian journalism." This is a grave charge; we are sensitively susceptible to its significance, and if convinced that it were well founded, we should hasten to make frank and ample apology.

We are jealous of the good opinion of our readers, and therefore make, for them, our reply.

What is the sum of our offending? The Advocate says: "Last week it allowed a correspondent, who substituted for his name the signature of 'Gotham,' to raise questions relating to the internal administration of the Christian Advocate."

Now "Gotham" is our recognized New York correspondent, who photographs for us regularly, in his peculiar and brilliant style, matters of interest in New York Methodism. He does not hide under a nom de plume as a feint to write what he would not dare pen under his own name. His real name is well known at the office of the Advocate, and he is a warm personal friend and admirer of the editor. He is responsible for his opinions, and abundantly able to defend them.

In his last letter our correspondent incidentally mentions the surprise that was universally excited among the preachers by the removal of the genial, popular and able assistant editor of the *Christian Advocate*, closing the paragraph with a generous compliment for Dr. Buckley. We would be glad at this point if our readers would turn to our issue of Sept. 19, and read the entire paragraph.

This, then, is the whole indictment—a notable fact is mentioned in connection with New York Methodism, with expressions of surprise and regret. The remainder of the Advocate's editorial is unworthy the repute of the paper and the man who penned it.

Need we remind our friends that we could have filled our columns with "spicy papers" written in ardent and solemn protest against the onslaught which the Advocate made upon Bishop Taylor and his great work in Africa? Further, during the session of the last General Conference, in place of the appreciative and generous praise of the editor of the Advocate in the letters of this same "Gotham," we could have published many a critical and censorious word sent to our table. We apologize to our readers for stating these facts, but the studied discourtesy of the Advocate compels it.

It is an old and significant adage that "he who comes into court for justice, must come with clean hands." Is the Advocate, under its present management, the ideal of "refined Christian journalism?" If to delight most in controversy, if to presume, *par excellence*, to be the censor of the Methodist press, if to assume to play the oracle upon all questions, be the journalistic ideal, then the Advocate is entitled to the laurel.

The Advocate declares "ZION'S HERALD to be the only paper of important position in the church admitting such matter." If the editor of the Advocate will examine the *St. Louis Christian Advocate* of September 19, one of the most dignified and courteous in tone and spirit of the religious press, he will find in the regular New York correspondence a very similar notice of the event to that published in our columns.

But, plainly and frankly, the Advocate has no case against the HERALD. The charge is simply another indication of the intolerant and hyper-sensitive officialism of the Advocate towards the merest approach to even friendly criticism. It need not be said that with such assumption the HERALD under its "recent management" has no sympathy.

We must regret that the first recognition of the HERALD, under its present direction, in the editorial columns of the Advocate, should contain such discourteous and grave charges and base insinuations.

We trust that further reference to the subject will be unnecessary.

THE BURNING QUESTION.

We are surprised that our leading, independent, most influential journals do not more earnestly counsel our Roman Catholic citizens to desist from their insane crusade against our public school system, to which they are undeniably very greatly indebted, and to discontinue the parochial school policy now being so urgently enforced by their ecclesiastics; admonishing them strenuously that this whole movement is not only utterly un-American—utterly classish, divisive and ruinous in its tendencies—but as unwise, prejudicial to the best interests of Roman Catholicism itself, as it is unpatriotic—operative directly against the true welfare of the whole country. It must, we are sure, be obvious to even the most casual observer, that this opposition at present being manifested by Romanists to our public school system, must tend to confirm the worst fears awakened by alarmists as the ulterior designs of the Romanish Church upon our cherished republican institutions; and to awaken with well-grounded apprehensions and suspicions on the part of the American people generally, hitherto well disposed toward the hierarchy, concerning the influence and schemings relative to our politics, of the Pope of Rome.

The age in which we now live, happily, is pre-eminently "an era of good feeling." On every side sects and tribes are coming together. Things are apparently more and more working for peace, harmony, union, true catholicity. That good time coming, so long and so fondly dreamed of and patiently waited for by earnest men and women, that glad millennium day.

"When hateful rivalries of creed,
No more shall make their rivals bleed,"

seems to be about to dawn. In all the field there is to be heard but one discordant note—the brazen note now being sounded by this Romish Church. This church is still on the war-path. Its Ishmaelish hand is still, as of yore, against every other body's hand. It seems to be a pestilently foreign element in our midst, and is insidiously bent on becoming assimilated to the spirit and institutions of the republic.

This implacable disposition, on the part of the Church of Rome, toward our American institutions, cannot but tend to perpetuate and to intensify the part of our people, against Catholics, as well as their bitter hatred of Catholicism. To the same extent it must, of course, prove a perpetual source of bitter contention, and of social and of political unrest in the country.

This movement, besides, it seems to us, at once greatly wrongs the rank and file of the Catholic Church, depriving them of invaluable means of education for their children free of cost, and to the same extent naturally disqualifying them for intelligent and loyal citizenship; and besides them, also, for there is reason to believe that the great majority of our Roman Catholic citizens are entirely satisfied with our public schools as they are, and abandon them, if at all, only at the stern behests of the priesthood, and through fear of excommunication in case of disobedience. What a pitiable spectacle! Meantime, favored with the benefits of popular education for a few more generations, we most confidently believe that an arbitrary, despotic priesthood would no longer thus be able to play on the ignorant, superstitious fears of this long-suffering people, and, by holding this threat of purgatory in terror over them, to hustle them thus like "dumb driven cattle" into their ecclesiastical shambles. And precisely the fear of this result it is, doubtless, that inspires the present uprising against the public schools. The Catholic community must be kept in ignorance, in subjection to the wiles of priestcraft—a great un-American mob, an *imperium in imperio*, an element of utter weakness and of deadly peril in the bosom of the body politic.

Meantime, if Catholics are honest in their pretended belief that our public school system is so pernicious in its influence, why do they not make haste at once to get out of it utterly? Surely, under the circumstances, the least they can do is to resign their places on school committees, and to cease to strive to control the system itself. The very fact of their exerting themselves, as they are doing, so ardently to occupy and to hold these places of authority and power, shows either that they are not sincere in their denunciations of the system, or that they hope, by getting control of it, to work its ultimate overthrow, or to pervert it to their own private, sectarian use.

JAMES P. MAGEE.

JAMES POLLOCK MAGEE, after a prolonged period of great suffering, has passed over the river to join the innumerable hosts beyond. With inexpressible emotions of sorrow for the loss to his friends and fellow-workers, and sympathy with the bereaved family, we make this announcement. While our personal acquaintance with this beloved brother has been but brief and casual, the great body of the church with which he has been connected for so many years, and for whose interest he has devoted his life, will readily recall and deeply mourn the loss of the genial Book Agent at 38 Bromfield St., Boston.

For the long period of thirty-seven years the numerous visitors, lay and clerical, who have visited this establishment, have found this faithful servant at his post to greet them with a smile of welcome, and serve them with a cheerful hand; and especially will his annual business visits to the New England Conferences be recalled as a benediction.

His work was ever done not perfunctorily, but from his heart, and in the love of it. Never in a hurry, yet always prompt and methodical, he was ever busy at his task. We have never met a greater economist of time than J. P. Magee. He found little space for chit-chat or gossip, but he seemed to see constantly before his eyes the words, "Whatsoever thy hand findeth to do, do it with thy might."

He was a man of good strong common-sense, and hence possessed and exercised a sound and reliable judgment. Therefore his advice and counsel were often sought in all the various branches of church work and enterprise. So reliable was his judgment, that in matters of difference of opinion, or business difficulties, the remark, "Brother Magee thinks so and so," would usually settle the question. And so because of his strong sense and decision of character, he was constantly in demand to take the lead in the numerous schemes and enterprises for the promotion of church interests which always lay near his heart.

Honest and rigidly conscientious, he was implicitly trusted by his numerous friends, and was constantly in demand for positions of trust and responsibility. His life has been a life of remarkable activity from his early childhood to its close. Sloth, idleness and self-indulgence were his abhorrence. Wherever he was located, his services were at once brought into requisition. As superintendent of the Sunday-school and librarian; treasurer of the Malden M. E. Church since 1863; treasurer, and for the year 1867 president, of the Wesleyan Association; organizer and secretary of the Social Union; one of the organizers of the Asbury Grove Camp-meeting Association, and its treasurer for twenty years, and dying its beloved president; a member of the school committee in Malden, and once a representative to the Massachusetts Legislature—in all these responsible positions he had the unshaken confidence of his friends, and no shadow of suspicion ever fell upon this noble man.

"When such friends fall, 'tis the survivor's bliss."

James Pollock Magee was born in Bangor, County Down, Ireland, Nov. 16, 1819, and died Oct. 1, 1888. He came to this country when twelve years of age, and became a clerk in a bookstore in New York. In 1848 he became a clerk in the Methodist Book Concern, New York, and in 1851 was appointed to the agency in Boston, in which position he remained until his death. He leaves a widow, four sons, and a daughter, to whom in this hour of grief we tender our sincere condolences. Dark as is the cloud, it has a silver lining; and the pain of bereavement is relieved by the cherished memory of such a husband and father—a legacy beyond price.

EDITORIAL NOTES.

Ten Reasons for Taking the Herald.
1. It is the oldest Methodist paper in the world, and has rendered faithful and heroic service to the denomination.
2. All profits of publication inure by charter obligation to the poor-wart preachers and their families, together with the income of the Wesleyan Building, Boston, Mass.—the grandest benefactor in our Methodism.
3. It is independent, progressive, critical and fearless.
4. It is devoted to all the interests and work of the denomination, and not to specialities.
5. All questions, moral, reformatory, social and economic, will receive broad, judicial and comprehensive treatment.
6. Particular attention will be given to what is termed "Applied Christianity," in the endeavor to bring Christian light and power to bear upon every phase of practical and social life in this changeable age.
7. The best talent in the entire church will be laid under tribute for its columns.
8. The "Outlook," prepared for every issue, upon vital and current topics, foreign and domestic, will be found particularly valuable.
9. The Sunday-school Notes are unrivaled for scholarly and exegetical freshness.
10. As the editor was schooled in the pastorate, the HERALD will be held in close touch with the work of the ministry in their actual need and environment. Considerable space will be devoted to homiletic hints, suggestions and experience.

The People's Church.

The faithful pastor, after careful and most thorough examination and prosecution of the work of this church, is constrained, of necessity, to issue the appeal to New England Methodism which appears on our second page. Nothing need be added to his urgent words except a hearty approbation of the work which he is doing, and to emphasize the imperative need that our whole constituency rally at once to his support. There is a fitness in this appeal to New England Methodism, as the church was founded on this broad basis of help and support. The faithful men and women of this church, who have so long staggered under such an oppressive financial weight, but who have always given with such self-sacrifice, should now receive generous help and relief. There is a great future for this church, if now, at last, the entire financial burden can be lifted.

PERSONALS.

—Mr. Theophilus Curmeck, a young man and nephew of Rev. E. T. Curmeck, having just arrived from South Africa, has entered the Theological School of Boston University. He traveled 11,000 miles, and was seven weeks on the way. The young man can talk equally well in Kaffir and in English. He is open to a few engagements to make missionary addresses. Post-office address, Medford, Mass.

—Rev. J. H. Haines is doing faithful work at St. John's Church, Dover, N. H. No man has made a better record on his charges in the New Hampshire Conference.

—Rev. T. W. Webb, D. D., for four years presiding elder of the Des Moines District, Iowa Conference, has connected himself with Boston University to take a post graduate course, and is to reside at East Milton.

—Rev. D. E. Miller, Rochester, N. H., is having a successful opening in his new pastorate. The congregations of the church are large, the Young People's League meetings excellent, and all the work of the church very hopeful.

—We have at last, through much constraint and with the solicitation of other interested readers, prevailed upon Rev. I. H. Packard to prepare that series of realistic letters on what he saw while abroad, and shall publish the first, on Egypt, in our next issue.

—J. C. Tasker, esq., of Washington, D. C., of Tasker & Son, Solicitors of Patents, is visiting New England and spending some days with his son, Albert Tasker, esq., of Manchester. He is an official member of the Metropolitan Church, and expresses himself as much pleased with the new appointee, Rev. George H. Corey, D. D.

—The Philadelphia Methodist has the following personal item, which will be of interest to our readers:

"Rev. H. A. Cleveland, D. D., pastor of Fifth St. Church, we have just learned, has been transferred by Bishop Hurst to the Indiana Conference, and stationed at Meridian St. Church, Indianapolis. This is said to be one of the finest churches in the West, has a membership of over six hundred, and is in a position to exercise a widespread and commanding influence for good. We regret to lose from our Conference ranks a member who is so well recognized as among its most brilliant ministers; but we are glad to know that he goes to a field in which he can probably accomplish more for God and the church than he could have done by remaining in his home Conference."

—Bishops Taylor and Tauburn are receiving an enthusiastic welcome from the fall Conferences.

—When Mr. J. P. Magee came from New York to Boston to take charge of the Boston Depository, Dr. Mark Trafton opened his hospitable home to him and his family. A friendship was formed then which has remained most intimate ever since. Dr. Trafton will probably write a full obituary of this honored man for our columns. The funeral will take place at the Methodist Church in Malden, at 1 P. M., Wednesday.

—Rev. Dr. Vail will address the preachers' meeting at Trinity Church, Springfield, Monday morning, Oct. 8, at 10:30 o'clock. The Methodist ministers in the immediate vicinity of Springfield, to the number sometimes of twenty to twenty-five, come together fortnightly and listen to papers on live subjects. Thus Dr. William Rice gave a very able paper on the "Higher Criticism."

—Rev. Dr. Dorchester, D. D., is making a brief trip to Chicago. As a skilled observer, we requested him to report for our columns.

—The unlimited scope of the pen when put into type, is noticed in the fact that an exchange of very large circulation in London quotes a generous paragraph from the excellent article recently published in our columns from the pen of Rev. C. A. Littlefield.

—Rev. W. S. Studley, D. D., is stationed at Ann Arbor. The Michigan Advocate has this deserved word on his retirement from Detroit:

"Dr. Studley has done three years of faithful and conscientious service in Central Church, and will leave behind him a veritable host of friends. We know that our words mean very high praise, yet it can be truthfully said that no able preacher has ever occupied the pulpit of that fine church."

—Hon. Alden Spauld is re-nominated for the presidency of the Chamber of Commerce of this city. It is a significant compliment.

—Rev. John Johns, pastor of the Beckman Hill Methodist Episcopal Church, died, Sept. 25, at his home, adjoining the church, in East Fifth St., New York. Last winter he had an apoplectic stroke, and four months ago he went to his old home in England, hoping to regain his health, but he was sick almost all the time while he was abroad. He reached home again on Thursday, the 20th, after a stormy voyage, and kept getting steadily worse. He was an able and successful minister.

—Rev. Eliza Scott, of the New Hampshire Conference, who entered the ministry in 1825, and for many years did most able and effective service in New England, died in the victory of faith at his home in Hampton, N. H., Sept. 24, aged 82 years and 9 months. A fitting obituary notice will soon appear in our columns.

—On Sept. 26, Rev. C. C. Keeler and Rev. C. W. Bradley, of Concord, N. H., called upon Rev. G. W. Norris, presiding elder of the Concord District, and informed him that in behalf of their brethren in the ministry and the churches of the district, they had called to request him to take an extended vacation, and to present him with a draft of \$400 and Mr. Norris with an elegant photograph album. The sum was subsequently increased to \$420. It was suggested by these two brethren that Clifton Springs, N. Y., at Dr. Foster's Sanitarium, would be an excellent place in which to recuperate. Mr. Norris and wife will give it a prolonged, and we hope successful, test. The ministry and churches of Concord District have thus done a most noble, generous, but deserved act.

BRIEFLETS.

—The growing popularity of the School of Theology of Boston University is attested by the increasing number of students at the beginning of each new year. There are some forty in the junior class, and all parts of the country are represented.

—It will be remembered by those attending the district convention of auxiliary Christian Leagues held at Trinity M. E. Church, Lynn, last spring, that Mrs. Russell, of New Centre, made arrangements for a similar gathering this fall. Said committee met a few evenings since, and after a thorough canvass of the matter, it was deemed best to hold another assembly Wednesday evening, Nov. 14, at the Centre M. E. Church, Malden.

—The officers of the Wesleyan Home desire us to say that they have appointed no collectors to secure funds for its endowment and current expenses, and no one but its treasurer, its president, and ladies' managers are authorized to receive such contributions. Such gifts, of money, of provisions, or clothing, as their friends may be ready to bestow, will be most heartily welcomed, and especially now as the rooms of the Home are rapidly filling up. Donations may be sent to the treasurer, W. H. Rand, 12 Somerset St., Boston; to the president, Rev. Dr. B. K. Perce, Newton, Mass.; or to the managers: Mrs. W. E. Huntington, Mrs. Russell, New Centre; Mrs. Charles Lawrence, Mrs. D. W. Barker, Newton; Mrs. W. J. Towne, Mrs. D. S. Simpson, Mrs. L. A. Stowell, Newtonville; Mrs. C. C. Bragdon, Mrs. Frank Davidson, Mrs. Isaac Dillingham, Auburn; Mrs. Arnold, Newton Upper Falls; Mrs. Cyrus Washburn, Wellesley Hills.

—Rev. J. W. Willett informs us, in pleasant conversation, as the result of a critical study of Moses in connection with the Sunday-school lessons, that Moses is mentioned in the Bible 793 times; that he is called the "servant of God" 41 times; "the man of God" 12 times; "the chosen of God" once; and that he went up into the mountain seven times to meet God. This is an excellent illustration of what the Bible will yield to those who "search" it. We suggest that a most interesting and instructive sermon could be based on the seven times that Moses went up into the mount to meet God.

—Secretary Hartwell, of the Freedmen's Aid and Southern Education Society, raises the cry—\$25,000 a year from Southern Conferences. The whole church will watch this movement on this line of self-help in the South, with great interest. He says: "The North has been pouring in money into the South, and stands ready to do more and more for the needy and poor among our people in that section. But the question is asked: What are the Southern Conferences doing to help themselves? That question must be answered satisfactorily. It is right that it should be, and the responsibility of answering it rests with our presiding elders and pastors in the South."

—The Michigan Advocate does well in saying:

"The good citizen who meddles not with politics because it is so impure, is often the one who howls the loudest because the parties are run by the unscrupulous."

An interested friend of the HERALD writes: "Our pastor has not announced to the congregation the special offer for new subscribers."

We must believe that this is an exceptional case.

—Garden St. Church, Lawrence, which under the pastorate of Rev. Charles Parkhurst gave the largest increase to the list of new subscribers to the HERALD of any charge, at the close of an address by the editor on Sabbath evening, volunteered twenty-five new names to their list.

Class-leaders' Convention.

The Class-leaders' Convention was held in Bromfield Street M. E. Church, Thursday afternoon and evening, September 27. The convention was called to order by Dr. Alex. McKee, pastor of Mount Square M. E. Church in Charlestown, Mass. Rev. George S. Chadbourne, D. D., presiding elder of Boston District, was elected chairman, and Rev. C. E. Davis, secretary. The devotional exercises were conducted by Rev. W. J. Hamilton, of the Log, and Dr. J. D., leading the singing of the hymn, "Jesus, nailed by Thy grace."

The chairman opened the convention with a short but well-timed address, and then introduced Rev. S. L. Gracy, D. D., who read a very interesting and instructive paper on the subject, "The Relation of the Pastor to the Class-meeting." Rev. Samuel Jackson spoke on the same subject. This paper was very suggestive. Remarks were made by Bros. Pratt, Kyle, Littlefield and McKee.

"The Need and Value of Children's Classes" was the next topic. Mrs. Cyrus L. Eastman gave a very inspiring address, introducing much experience extending over twenty-five years. Mrs. M. P. Sweetser followed with an address which held the attention of all. The personal experience of the two speakers in their work among the children made their remarks very forcible.

Dr. McKee made a statement concerning the expenses of the convention, after which a collection was taken.

Rev. Merritt C. Beale and Rev. John D. Pickles read carefully-prepared papers on the subject: "The Class-meeting as a Source of Church Success." It was voted to appoint a committee who should nominate officers to arrange for conventions for the ensuing year. Rev. W. N. Brodbeck, Rev. G. A. Phinney, Bros. Dorn, Avery, and Templeman were chosen. It was also voted to request Zion's Herald to specially discuss the various phases of class-meeting.

In the evening, Rev. Dr. Chadbourne was in the chair. Devotional exercises were conducted by Rev. C. W. Wilder. T. P. Gordon was chosen secretary.

The first topic for discussion for the evening was, "How can Class-meetings be Made More Effective?" Brother Doran opened the discussion by stating that definite, specific work is necessary, and if we work on that line, results will follow. Give all a word of encouragement. Rev. W. N. Brodbeck followed on the same subject. He gave a very interesting account of the rise of class-meetings. He advised a return to the original size of the meetings—twelve in number, of whom shall be a leader. If this was adopted, the leader could easily see his members once a week, and would be much more familiar with their religious experience. Let each leader make the weekly collections as in former times, and it would greatly improve in finances. Class-leaders should prepare to lead their classes; they should visit them as much as possible. Let the pastor attend some class meeting every week. He needs the meeting as much as the layman. Elevate the tone of piety in the church, and it will help the class-meetings. Our class-meetings are always better attended during a revival of religion.

The next topic for discussion was, "What Use can be Made of the Scripture in the Class-meeting?" opened by Brother C. H. Pratt. The leader should be well versed in the Bible, and should be able to give a word of encouragement. Rev. W. N. Brodbeck followed on the same subject. He gave a very interesting account of the rise of class-meetings. He advised a return to the original size of the meetings—twelve in number, of whom shall be a leader. If this was adopted, the leader could easily see his members once a week, and would be much more familiar with their religious experience. Let each leader make the weekly collections as in former times, and it would greatly improve in finances. Class-leaders should prepare to lead their classes; they should visit them as much as possible. Let the pastor attend some class meeting every week. He needs the meeting as much as the layman. Elevate the tone of piety in the church, and it will help the class-meetings. Our class-meetings are always better attended during a revival of religion.

The following persons were then chosen a committee to make arrangements for the next convention: Rev. Dr. C. S. Rogers, of Cambridge; Rev. Dr. D. S. Rogers, of Lowell; Rev. W. J. Haves, of Boston; Brother Albert H. Sweetser, of Chilton; Brother George Wright, of East Boston.

[The report of the afternoon session was furnished by Brother T. P. Gordon.—ED. HERALD.]

The Conferences.

NEW ENGLAND CONFERENCE.

Boston District.

Boston Preachers' Meeting.—Rev. Albert Gould presided. Devotional services were conducted by Rev. Wm. J. Pomfret. Rev. Dr. Chadbourne presented a report of the committee to prepare resolutions on the death of Rev. D. S. Rogers, our Swedish pastor in this city. It was a very interesting paper, and its publication is requested in Zion's Herald. Rev. Dr. Perce, in behalf of the committee, gave a sketch of the life and character of Rev. Edward Cooke, which was also requested to be published in the HERALD. Appreciative remarks were made by Rev. Drs. Elias, Rogers, and Trafton. Rev. Dr. Chadbourne, Rev. Dr. Elia, and Rev. Albert Gould were appointed a committee to draft resolutions on the death of James P. Magee, and the Preachers' Meeting voted to attend the funeral at Malden in a body on Wednesday next, leaving the Boston & Maine depot, Haymarket Square, on trains starting at 12 and 12:15 noon. The meeting then listened to an interesting address from Rev. S. W. Dike, on the subject of divorce legislation.

Temple St., Boston.—The auxiliary of the W. H. M. Society of this church held a meeting last Friday evening in the interest of the national convention of the W. H. M. Society, to be held in Tremont St. Church the first week in November. Although the evening was quite stormy, a fair audience was present. The president, Mrs. R. Putnam, presided. Mrs. S. A. Jacobs, Conference secretary, gave a short history of the Society from its origin in 1880, to date, and spoke of the obligations of the auxiliaries of Boston churches at the forthcoming national convention. The "Little Red Mite box" was spoken of by a little girl, and the collection was \$10.00.

Newton Upper Falls.—Special revival services have just been held here for three weeks, commencing Sept. 2, under the direction of the evangelist, Miss Mary C. Woodbury, of Worcester, assisted by Miss Rose M. Williams, of West Medford, a singing evangelist. These workers have labored wisely, faithfully and successfully. The church members have been greatly quickened, backsliders reclaimed, a goodly number soundly converted, and the entire community spiritually aroused as it has not been before for many years. The pastor, Rev. J. Peterson, commenced revival services, Sept. 25, at Highlandville, the second appointment of the charge, aided by the same assistants as at Upper Falls. At the present writing these meetings are promising good results.

Walpole.—The Methodist Church here has been prepared greatly of the Lord during this Conference year. Sunday, Sept. 16, the project of raising money for some new seats and for liquidating the debt was brought before

the congregation by the pastor, and in a short time \$311 was subscribed, \$60 of which has already been paid. About \$250 more is now needed to accomplish all that is planned. A lecture course is under way to raise this amount; also help from outside friends is solicited. Rev. L. H. Dorchester, the pastor, will gladly receive funds from interested parties. The audiences at all the services are largely increased. Sept. 16 there was the largest attendance at the Sunday-school

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paper, and a Methodist paper.

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A. S. WEED, Publisher,
36 Bromfield Street, Boston.

Review of the Week.

Tuesday, September 25.

The bulls capture the Chicago wheat market.

The cigar-makers' strike in Havana becomes serious.

Bituminous coal found in Connecticut, near
Southington.

Chief Justice Fuller banqueting in Chicago
by his legal friends.

The West End Railway allowed to operate
its cars by electricity.

The railway service in Alabama and Missis-
sippi practically suspended.

At Jacksonville, 113 new cases, and one
death. One case at Fernandina.

The defender Fitcher compelled to disgorge
by a Montreal judge. The stolen gold will
be returned to the Providence bank.

Stanley's interpreter arrives in London; he
confirms the report of the late Maj. Bartlett's
brutality to the natives; he thinks Stanley has
reached Emin Pasha.

In the U. S. Senate numerous bills intro-
duced and the General Delivery bill amended
and passed. No important business transacted
in the House, less than a quorum being present.

Wednesday, September 26.

Spain declines overtures from the triple al-
liance.

Ten vessels wrecked in a hurricane off the
South African coast.

Russia to adopt measures to prevent Chinese
immigration to Siberia.

The telegraph lines in Mexico badly demor-
alized, and in some places ruined.

Yellow fever decimating St. Jago de Cuba.

At Jacksonville 143 new cases, and two
hopeful feeling prevails.

The Boston school committee refuse to re-
store Swinton's History as a text-book.

Prince George of Greece betrothed to Prin-
cess Marguerite, daughter of the Duc de Chartres.

Hon. A. W. Beard (Republican) and Col. T.
W. Higginson (Democrat) nominated for Con-
gress.

The monument to the Confederate dead at
Staunton, Va., unveiled in the presence of 5,000
persons.

The Thibetans entirely overcome at Jalapa
Pass by Colonel Graham, 400 of them being killed
or wounded.

One hundred and fifty natives killed at
Baguayoyo, Zanzibar, in a fight with Germans.
A general uprising is imminent.

One million spindles in Lancashire mills,
England, commencing running on short time, the
mill-owners' object being to defeat the Ameri-
can cotton ring.

In the U. S. Senate Sherman's resolution
concerning Canadian relations discussed. The
widow of General Sheridan granted an annual
pension of \$3,000. Only minutes called out.

The bill for the relief of yellow fever sufferers
attended to in the House.

Thursday, September 27.

Great damage done by a storm along the
New England coast.

Civil Service Commissioner Overy appointed
commissioner of Indian affairs.

Sixth annual meeting of the Lake Mohonk
conference of friends of the Indians.

One hundred and three new cases and eight
deaths from yellow fever at Jacksonville.

Great destruction to life and property caused
in Valparaiso, Chili, by a storm and the bursting
of a reservoir.

Severe earthquake shocks, accompanied by
thunder and lightning, have caused panic at
Quayaguai and at Helena, Ecuador.

John Redmond, M.P., arrested at Wexford,
Ireland, for offences under the Crimes act, and
sentenced to five weeks' imprisonment.

Italian navies on the Herford railway,
Quebec, destroy much property because of non-
receipt of wages.

The Senate passes a bill to decide the bound-
ary line between Connecticut and Rhode Island.

Mr. Hoar speaks on his bill "to provide for in-
quests under national authority." In the House,
a bill passed to forfeit certain lands granted to
the Northern Pacific Railroad Company. The
bill for the relief of yellow fever sufferers
passed.

Friday, September 28.

A number of persons shot by soldiers who
were quelling a religious riot between Hindus
and Moslems in India.

York, discovered to have been robbing the Fund
by means of forged mortgages; nearly \$200,000
known to be missing.

Eight deaths from yellow fever in Jackson-
ville; there were 131 new cases. Piteous appeals
made for the relief of the fever refugees. Quar-
antine regulations relaxed in many places. Bos-
ton's fund for the yellow fever sufferers now
amounts to \$1,099.92.

In the Senate lively personalities occur be-
tween Mr. Coke and Messrs. Chandler and
Spoonster in the debate on the Louisiana election
frauds; the conference report on the Sundry Civil
bill agreed to. In the House, a resolution to in-
crease the number and the salary of the officials
of the Railway Postal Service discussed, but no
action was taken.

Saturday, September 29.

Only 50 new cases and five deaths at Jack-
sonville.

The sale of the 26th the most severe expe-
rienced off Cape Cod in forty years.

The Transatlantic telegraph line between
Valparaiso and Buenos Ayres opened.

Starvation and cannibalism reported among
the Indians of the Northwest Territory.

The Cashier of the Union National Bank of
Fall River resigns, at the request of Bank Ex-
aminer Gatchell.

Big frauds in the construction of the Wash-
ington Aqueduct, connected with the water
works of that city, discovered.

Yesterday the busiest day at City Hall
since the assessment of women began. The num-
ber assessed on Friday 5,217, making a grand
total to date of 17,618.

Arrangements made for a new fast mail train
between Boston, New York and Chicago, making
the trip from Chicago to Boston in about twenty-
two and a half hours, and to New York in about
twenty-seven hours.

Sunday, October 1.

Total number of women assessed in this city
20,961.

Large numbers of Mormons leaving this
country to settle in Mexico.

The last spike of the Mexican National
Railway driven on Saturday.

The present session of Congress already the
longest in the history of the republic.

Fischer, who has been on trial in Canada, sen-
tenced to seven years' imprisonment.

Unveiling of the Longfellow statue in Port-
land, and its presentation to the city.

Wheat in Chicago goes up to \$2, owing to
the manipulations of E. P. Hutchinson.

The second congress for the unification of
the commercial maritime law opens at Brussels.

Business reviving in Jacksonville, but a great
deal of suffering yet existing and much relief
needed.

Mr. Blaine and Governor Forsaker address an
immense Republican meeting Saturday evening
in New York city.

Arrest of Professor Gelfken at Hamburg,
charged with furnishing the extracts from Emperor
Frederick's diary to the Deutsche Rundschau.

BUSINESS METHODS.—The silent but in-
evitable progress of time brings about surprising
changes in almost everything relating to
worldly affairs, and of nothing in this truer
than of the business methods of to-day as
compared with those of even a short time ago.

The merchant of the past generation based his
prosperity on persistent personal effort, econ-
omy in expenditure and living, and hardly
dreamed of the competition and rivalry that
would oblige dealers to seek out customers in-
stead of waiting to receive them; nor of the
armies of drummers with trunks of samples,
or the glaring advertisements that fill the
newspapers to-day. In Boston, perhaps more
than in any other city in the country, have
grown up business houses which took root in
the early part of this century when business
methods and customs were more like those of
the old country, so that to-day many of our
oldest firms seem modelled after the English
pattern for solidity and respectability. Going
no farther back than just prior to the Civil
War, business was conducted on substantially
the same basis as for fifty years previous; but
since 1860 conveniences bringing with them
their attendant expenses have multiplied sur-
prisingly. What with steam freight and pas-
senger elevators, electric bells and speaking
tubes, private telegraph wires, public tele-
phones and electric lights, the merchant of
past times would find himself sadly confused
and puzzled could he come among us once
more.

And in another respect the change is still
more noticeable. The merchant of ante-bellum
days, doing a contracted business, was ac-
customed to come into personal contact with
his patrons and serve them with old time cour-
tesy and punctiliousness, welcomed them in and
bowed them out with all the attention which
the landlady of a good boarding house bestows
on her guests. But now that capital has accumu-
lated and population increased, accordingly
the amount of business has grown in propor-
tion, and the facilities afforded by all these
modern inventions, and the combining of more
than one line of business under the same roof
have compelled the successful modern mer-
chant, to devote his personal attention and
time to the consideration of total results and
methods rather than to details, so that now he
can be seen only in his private office and by
those only who are entitled to a fragment of
his valuable time. In a city where there are
many of these old business houses, it is diffi-
cult to select one above all others, but as a
typical firm the name of John H. Pray, Sons
& Co., readily comes to our mind. This house
was founded in 1817 by Mr. John H. Pray,
the father of the present senior partner. He
was an honorable merchant as well as a genial
and courteous gentleman of the old school;
and it has been through the observance of
those principles of business, which he left to
his sons and successors, that this firm has
constantly grown and prospered, until to-day
there is perhaps no more representative carpet
firm in the country. Their annual business
amounts up to the millions, and they bear an
enviable reputation for plain old-fashioned
honesty.

MONEY MADE KEEPING HENS.—Hun-
dreds of farmers who never kept an account,
would kill every "pecky hen" on the farm, if
it were not for the "women folks." The
women intuitively know that the hens do not
"eat their heads off every six months," but
properly kept, pay better than any other farm
animals.

This is true. A record, simple to keep, so
it would be used and show the facts in detail,
would prove that every hen paid a profit.
They could be made to pay, from one to three
dollars each. Mr. James L. Burgess, Nashua,
N. H., reported to the Nashua Telegraph that
his wife made a clean net profit last year of
\$36.59 for eggs alone, from only sixteen hens.

He thinks her success was largely due to using
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tised preparation to make hens lay.

Do you know how to make them lay better? Do
you in delicate health, and want to commence
poultry raising for the sake of open air em-
ployment? If so, get some reliable advice
how to do it. An enlarged and much im-
proved Poultry Raising Guide has just been
printed. It contains practical information and
many new features, which every person who
keeps hens should have; such as records and
accounts for each month of the year. It also
contains a long series of very valuable arti-
cles, by A. F. Hunter, "how to make money
with a few hens." Of him the Lowell, Mass.,
Journal says: "The most sensible poultry
literature we have read, we find under the

name A. F. Hunter. He evidently knows
what he is talking about." These two fea-
tures alone are worth ten times the cost of the
book; which the publishers, I. S. Johnson &
Co., 22 Custom House St., Boston, Mass.,
send postpaid for only 25 cents in stamps; or
two 25 cent packs of Sheridan's Powder and
the book for 60 cents, five packs \$1; a large
2-1/2 pound can of the Powder for \$1.20 post-
paid; six cans \$5, express pre-paid. They
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of American, English, and Continental physi-
cians. For Consumption, Bronchitis, Asthma,
and indeed all affections of the organs of res-
piration it is a most beneficial specific; it con-
tacts Scrofula, Rheumatism, remedies the
wasting maladies of children, is free from a
nauseous flavor and preserves its freshness
under climatic and atmospheric conditions
which would turn the ordinary preparations
from the Cod Liver Oil rancid. The Hypo-
phosphites add greatly to its value as a nutri-
ent of the feeble.

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BY ISAAC K. FUNK, of the Vote.

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